

BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

LEBANON TENN 37087
BGT FIRST

I was glad
when they said
unto me,
Let us go
into the House
of the Lord

VOLUME 130



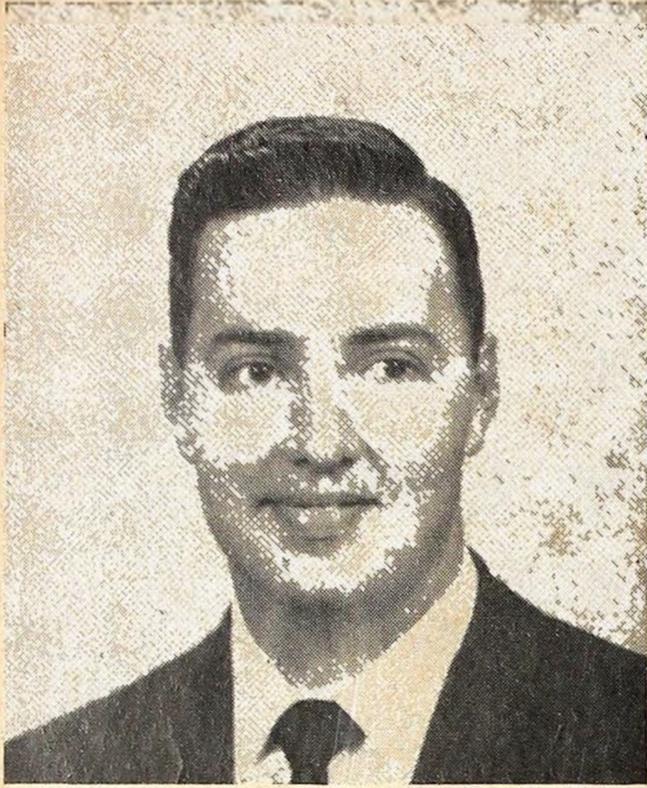
THURSDAY,
SEPT. 24, 1964



NUMBER 39



A Timeless Investment



Robert S. Clark, Green Hill Church,
Mt. Juliet

"Time is the most precious earthly possession one has, therefore, for eternal dividends, invest it in persons," so spoke Gaines S. Dobbins in chapel at Southern Baptist Theological Seminary.

Think of the tremendous possibilities of investing in people, the time God bestows upon us!

There are many Christians who wisely sow the seeds of time in the souls of both



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'Moral Decadence' Imperils U.S., Billy Graham Warns

OMAHA, Neb. (RNS)—In the first four days of his Greater Omaha-Council Bluffs Crusade, evangelist Billy Graham preached to some 66,700 persons, with 3,147 making "decisions for Christ."

The 10-day crusade was being held at Ak-Sar-Ben Stadium, normally used as a racetrack. Thus it was the first major crusade in the U.S. to be held at a racetrack.

In his Labor Day sermon before 16,100, Mr. Graham warned that the Communists are "just waiting until we get soft enough" to take over the U.S.

It was his strongest sermon of the Omaha crusade on what he regards as a trend toward "moral decadence." He cited "lying, cheating, sexuality and a breakdown of law and order."

He noted that children first rebel against their parents, then against the police and the final step, he cautioned, might be rebellion against the government.

The evangelist said that this could lead to anarchy "and then the Communists will move into the vacuum."

He doubts there will be an all-out war. "They want us intact," he said, adding that he understands 1972 is the target date for

saints and sinners. Parents, teachers, preachers, missionaries, social workers, scout leaders, and others yield their time to those individuals committed to their charge. Even the Apostle Paul desired to spend and be spent for the souls of the Corinthians (2 Cor. 12:15).

In our churches dedicated Christians endow their time to the youth of the church. Eternal dividends are in store for those who invest their time in teaching the Johns and Marys who attend Sunbeams, GAs, YWAs, RAs, Sunday School and Training Union.

A faithful couple invests their time in persons by visiting the sick, the aged, and the shut-ins. A godly woman lends a listening ear and an understanding heart to that one who trusts her. A Christian athlete dedicates his time, energy, and influence to the cause of Christ by training others to adopt Christian principles for personal conduct.

Going with Christ after the lost is the most precious way to invest time. Jesus revealed the value and brevity of time by saying "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

Baltimore To Birmingham

BIRMINGHAM (BP)—Padgett Cope, pastor of Middle River Baptist Church, Baltimore, Maryland's largest Baptist Church, has resigned to accept the call of Wylam Baptist Church here. Cope is vice-president of the Pastors' Conference of the Southern Baptist Convention.

Communist victory.

Mr. Graham also criticized the increasing size of the national debt. "We're spending our grandchildren's money," he said. He told this story to illustrate the point:

"A frog will jump out if you put him into hot water. But if you put him into cool water and gradually warm it, you can fry him and he won't jump out. That's the way we are—we're being gradually fried."

Contending that "we in America are in trouble—serious trouble," he said 20,000 persons committed suicide last year, and 250 thousand others tried to take their lives. "Beatniks are the symbol of the emptiness of our time," he said.

"Political leaders shake their heads; they don't know the answer," he told his audience. "If we continue on the present road, we are headed toward judgment and destruction. God may allow an atheistic nation to be His instrument."

The only answer, he contended, is a spiritual rebirth. "Just a small group of Christians living for God can save a nation."

At a press conference, Mr. Graham said he believes "extremist elements" are endangering the civil rights cause. Some people, he said, "are not interested in civil rights but in national disorder."

In answer to a question whether he personally would take part in a peaceful street demonstration for civil rights, he said: "I have felt I should not demonstrate because I'm a preacher of the Gospel, not a social reformer."

Trustee Requirement Change Gets Support

WINSTON-SALEM, N.C. (RNS)—An advisory committee of the North Carolina Baptist State Convention pledged its "unstinted support" to a proposal to permit non-Baptists and out-of-state residents to become trustees of Baptist colleges in North Carolina.

The state convention at its meeting last year approved the proposal which then applied only to Wake Forest College, but a two-thirds majority was necessary to change the convention's constitution.

Since then, convention officials have ordered a study of the proposal, and the Council on Christian Education has recommended that the plan be extended to include all seven of the colleges operated by the convention.

Under the proposal, 25 per cent of the trustees of any college could be selected without regard to geographical or denominational affiliation. The remaining 75 per cent would continue to be members of North Carolina Southern Baptist churches.

A number of Baptists have opposed the proposal and have announced they will fight it at the 1964 session of the convention.

Negro Baptists Say Violence Hurts Civil Rights Cause

DETROIT (RNS)—A resolution condemning violence, vandalism and murder in the civil rights struggle and calling for a crackdown on whites and Negroes who flout law and order was approved here by the nation's largest Negro church body.

The National Baptist Convention, U.S.A., Inc., at its annual meeting, said that "the cause of civil rights is America's cause and whoever violates the high principles thereof hurts all America and aids the enemies of democracy both foreign and domestic."

Passed by some 8,000 delegates, representing some 5,500,000 Convention members, the resolution called on the nation "to be firm in its dealing with criminals be they colored or white."

"We would rather that the guilty in our community by apprehended and punished than be allowed to go free continuing to spread terrorism until the whole sections of the Negro community will be sealed off and all law-abiding citizens held under suspicion," it declared.

"The government does not serve the best interest of the Negro or of the nation when it allows any criminals, colored or white, to break the laws of the land with impunity

and then fix the blame in the Negro race by saying: 'Such actions among you people will hurt the Negroes' cause.'"

In a press interview prior to the meeting, Dr. Joseph H. Jackson of Chicago, the Convention's president, said there was a "type of commercialization" of the civil rights cause because of the rise of too many Negro organizations in the movement.

"These many organizations," he explained, "frequently seem to have no central authority aside from the organizer and his close associates; hence, they have been able to launch campaigns in the name of civil rights without always having the support and approval of sound thinking, the best minds, and the more substantial citizens. We have been over-led which is just as bad as being under-led."

Asserting that "our best and most trusted leaders are still those in well-established and time-tested organizations," Dr. Jackson urged Negroes to "recognize, appreciate and follow these trusted, dedicated and committed leaders who are wiser in counsel than some of our militants are in planning their community wars."

Unordained Denied Tax-Free Allowance

NASHVILLE (BP)—The Internal Revenue Service has ruled that unordained staff members of churches and agencies in the Southern Baptist Convention cannot qualify for income tax-free housing allowances by becoming "commissioned ministers."

Ordained ministers who are pastors or who fill posts which involve "the control, conduct and maintenance of religious organizations" are permitted to receive part of their salaries as rental or housing allowances. This allowance does not have to be reported each year as income in filing individual returns.

In Southern Baptist churches and agencies, the allowances ranges generally from \$1500 to \$2000 of the annual salary of each individual.

The Internal Revenue Service reached its decision after a three-year study. The question was carried to the government agency after the 1961 session of the SBC adopted a resolution. This resolution recognized as "commissioned ministers" unordained people serving as full-time ministers of education and ministers of music, and in other professional capacities in churches and Baptist agencies.

However, ordained ministers serving as secretaries, clerks and caretakers cannot qualify for the tax free housing allowance.

Most affected by the ruling are unordain-

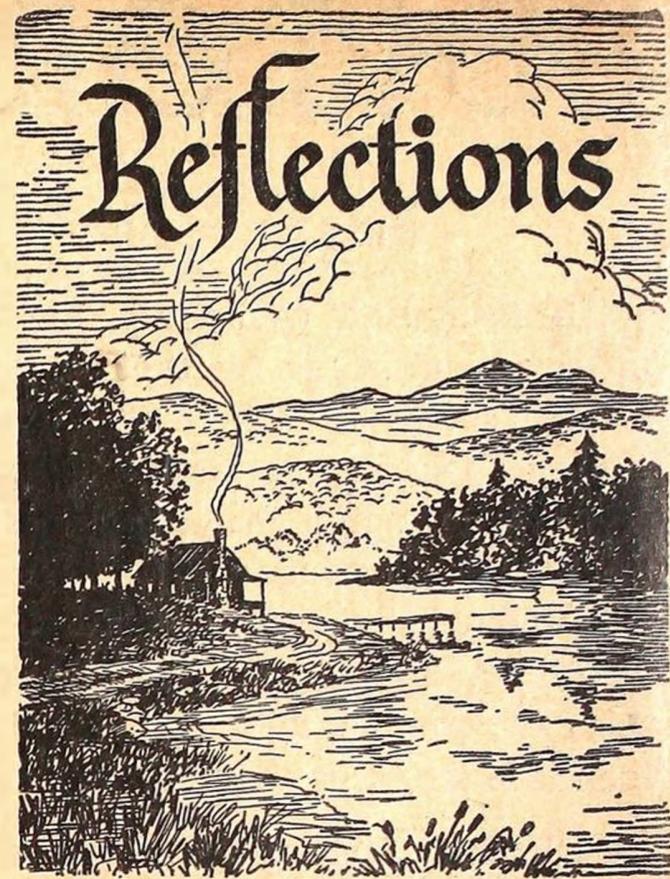
ed staff members of the 33,500 churches affiliated with the SBC, according to Porter Routh, Nashville, executive secretary of the Convention's Executive Committee. The ruling was addressed to Routh, since the Executive Committee dealt with Internal Revenue Service concerning the 1961 SBC resolution.

Routh said he believes the ruling can be appealed. However, the decision on appealing it will have to be made by the Executive Committee as a whole, he continued.

"This decision nullifies what the 1961 resolution sought to accomplish," Routh said. "It is in line with previous IRS rulings." However, a tax ruling for another denomination, which seemed to change the direction of tax decisions, was what prompted the 1961 SBC resolution.

This ruling, for the other denomination, gave tax exempt status to housing allowances for certain unordained employees declared by that denomination to be commissioned ministers. I do not know how the ruling in our case will affect anyone in the other denomination," Routh said.

Prior to 1961, the SBC secured tax free, commissioned minister status for unordained foreign missionaries. Routh said he did not feel the 1964 Internal Revenue Service action destroys the exempt status for the missionaries.



Cato, the old Roman, started to study Greek when he was around 80. Someone asked why he was beginning so large a task at such an advanced age. Cato replied dryly that it was the youngest age he had left—and went on studying.—*Technique of Life Insurance Selling*

Raised voices lower esteem. Hot tempers cool friendships. Loose tongues stretch truth. Swelled heads shrink influence. Sharp words dull respect.—Wm. Ward, *Houston Times*

A woman recently converted pointed out to an unsaved friend what is generally the chief deterrent to Bible reading. "Just one little letter makes all the difference between us now," she said. "You love the world and I love the Word."—Everek P. Storms, *Wesleyan Methodist*

Among all the blessings that can be attained there is none like that of freedom from envy of anyone.—*Self-Realization Magazine*

Did you ever as a child come home bursting with some good news only to find the house empty, no one there to hear and share it? What a let down! The keen edge of joy is dulled if we have to keep it to ourselves. Thankfulness serves the same purpose of adding to the meaning and blessing of what we have received. If there were no one to thank, life would be poor indeed.—Peter H. Pleune, *Christian Observer*

Reading affords the opportunity to everyone—the poor, the rich, the humble, the great—to spend as many hours as he wishes in the company of the noblest men and women that the world has ever known.—David O. McKay, *Secrets of a Happy Life*

EDITORIALS.....

Relax... He Is God

The Psalmist in (4:8) said "I will both lay me down in peace and sleep: for thou, Lord, only makest me dwell in safety." The kind of sleep the Psalmist is here talking about is no cowardly escapism of torpor that doesn't even admit the seriousness of difficulties and troubles. It is confidence that the best way to deal with today's difficulties, trials and tribulations in human life and tomorrow's unknown quantity is to leave this day's troubles with God. It is to rest in Him, and then face the future with the past committed to God.

Sometimes physical pains may seem to make sleep impossible. Anxieties, worries, fears seem to drive all sleep from our eyes. How deal with this?

A good translation of, "Be still and know that I am God" is "Relax, in the realization that I am God." He is our Heavenly Father. Each day's pageant of events can be brought into the penetrating light of His countenance. Cultivate the habit of committing all the acts of each day to Him. Gratitude should be voiced for His goodness. Also we need to offer our sorrows and

our pains up to Him. We ought to confess our mistakes and our follies. These need to be brought right out in the open before the Lord, asking for His forgiveness. He lifts the load off trusting hearts.

"Every night's sleep is a Nunc Dimittis," as old John Donne put it "then the Lord lets his servant depart in peace". Continuing he asserts, "Thy lying down is a valediction, a parting, a (shall I say) shaking hands with God: and when thou shakest hands with God, let those hands be clean." Then, as the Psalmist said, "I will both lay me down in peace and sleep: for thou, Lord, only makest me dwell in safety." Relax, rest in God! Moffatt renders this verse, "So quietly I lay me down to sleep, for even alone, thanks to Thee, I am secure"

When anxiety bedevils us we can, as God's children, sleep it off.

Rest



Pacemakers In Spiritual Living

Jesus doesn't condemn the spirit of competition. But he would turn it to spiritual excellence. Our aim should not be keeping up with the Joneses, but keeping up with the heroes of the Faith. We are too content with Christian mediocrity. The Bible uses many athletic metaphors. One is that of a race. "Seeing we're compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." That's the stimulating picture of the race track, the spectators, the contestants, and the goal.

We should so live that the best in each of us may arouse others to love and act with goodness. We should try to keep up with the best that we know. The saints are not queer distant people, they're simply God's own who have striven to be nearest to Him. The saints are the pacemakers in the Christian pilgrimage. Their example spurs us on. In this kind of competition, everything we experience whether pleasant or unpleasant, encouraging or discouraging, can serve as substance for our spiritual growth.

Southern Baptists And The BWA

Jess C. Moody

There are numerous reasons why all Southern Baptists should support the Baptist World Alliance and make that support felt as we face the Alliance meeting in Miami next Spring.

The first good reason is *the endless line of splendor made up of the great Southern Baptists who have led in international Baptist cooperation in the past.*

To merely call the roll would be enough to inspire most informed Baptists: John R. Sampey, George W. Truett, C. Oscar Johnson, Theodore Adams, Louise D. Newton, and countless others.

These men felt the value of the BWA to the degree that they gave endless hours of energy and all their influence to this grand alliance of likemindedness.

Another reason all Southern Baptists should cooperate with the BWA is that *millions of people do not believe Southern Baptists will cooperate with anyone.*

This is rooted in the fact that our denomination has not seen fit to be blended into the Roman Catholic Ecumenical Council. It is perhaps true that a great majority of Southern Baptists do not feel this to be a wise policy, believing much compromise of historic Southern Baptist principle involved.

There is no compromise of principle in our fellowship in the BWA. If there had been, the Southern Baptists of previous generations who have cooperated all these years would have detected it and informed us of it.

Who could believe that a good Kentucky Baptist like Robert Denny would have identified himself so completely with the BWA if there were compromise involved?

Let it be said that the author of this article feels there was quite some misunderstanding concerning the North American Baptist Fellowship at Atlantic City. This was probably due to a lack of understanding as to the purposes of the NABF. There simply was not enough advance information concerning it for the convention to arrive at a clear decision on the issue involved.

Having conversed with many who voted against the North American Baptist Fellowship, the author—who supported it—is convinced that they who oppose it do not in any way desire that their opposition be interpreted as a lack of support of the BWA. Apparently, they interpreted the NABF and the BWA as entirely separate.

As one pastor who opposed the NABF said, "Those of us who felt the North American Baptist Fellowship to be a poor idea will be in Miami to cheer for the Bap-

tist World Alliance."

A final reason in this brief statement as to why every Southern Baptist should support the Baptist World Alliance is that *our denomination desires a means of expressing our profound Baptist convictions to an area greater than the southern part of the United States.*

How else can this be done except through the BWA?

Having preached throughout most of the western world, it has been this writer's privilege to meet likeminded Baptist Christians in every place—some of them meeting in dynamic, small groups—others representing larger Baptist fellowships.

Never once did any of them cast aspersions at our denomination.

Many of them expressed the belief that Southern Baptists are the hope of evangelicism throughout the earth.

These small Baptist groups need and de-

Florida Again Hikes SBC Share Of Funds

JACKSONVILLE, FLA. (BP)—The proposed Cooperative Program budget for the Florida Baptist Convention for the coming year is \$2.9 million.

The Convention's Board of Missions approved a distribution which forwards 43 per cent to the Southern Baptist Convention for national and worldwide activities. This is a hike from 42 per cent in 1964 for Florida, already one of the leading states in the percentage of annual budget shared with the SBC.

The Cooperative Program budget total is \$100,000 greater than the current year's. The proposal from the Board of Missions, the Convention's Administrative Board between session, now goes to the full Convention in November for action.

serve the rousing support of the nearly eleven million Southern Baptists.

Let us ". . . be in Miami to cheer for the Baptist World Alliance."

BAPTIST BELIEFS

by Herschel H. Hobbs

Soul Liberty

This is the basic Baptist belief with respect to man's relation to God. Dr. E. Y. Mullins spoke of the competency of the individual soul before God.

This is inherent in the very nature of man's creation. For God made him "in his own image" (Gen. 1:27). As a "living soul" (Gen. 2:7) man has the capacity for fellowship with God. Thus man is capable of having direct dealings with God apart from any intermediary. Therefore, all men have an equal right of access to God.

Since man is competent before God he is also responsible to God (Gen. 3). Man was endowed by his Creator with the right of choice. But he is responsible for his choices. It was through the wrong choice that man became a sinner by nature. And in the abuse of the privilege of choice he also becomes a sinner by practice. And thus man is lost from God. It was this lost condition which made necessary the redemptive act of God in Christ. Even so man is free to receive or reject Christ. But again he is responsible for his choice (John 3:18).

But to be responsible the soul must be free. He must not be dependent upon any act of man in his approach to God. Thus Baptists reject baptismal regeneration, infant baptism, institutional salvation or any other act performed by man as a means of

grace. Salvation is "by grace through faith" (Eph. 2:8). The "one mediator of God and of man" (I Tim. 2:5, literal meaning) in Jesus Christ. Since He partakes of the nature of both God and man, in Him alone God and man meet in reconciliation.

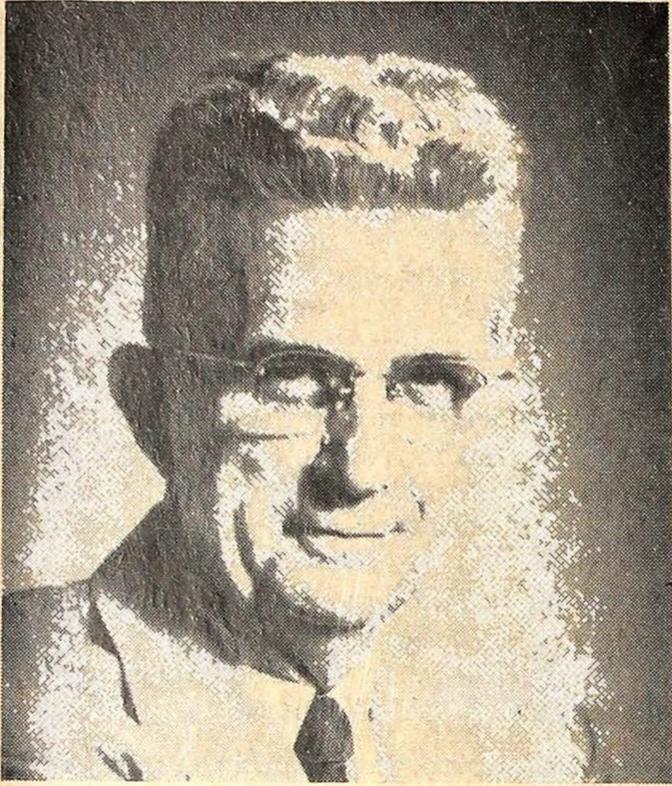
All believers are priests before God. (Rev. 1:6). Thus each one may read and interpret the scriptures for himself as he is led by the Holy Spirit (Heb. 8:10-11). Each one can pray directly to God for himself without the aid of priests, saints, or other mediator save Jesus Christ (Heb. 4:15-16; I John 2:1). He can confess his sins directly to God for himself (I John 1:9). And all believers are responsible for being priests to a lost world (I Pet. 2:9-10). In the Church relationship all believers enjoy equality (Matt. 23:8-12).

It is because of their belief in soul liberty that Baptists are the leading exponents of religious freedom. The separation of church and state is absolutely necessary if the soul is to be free in its access to God. A free church in a free state is the ideal in which both enjoy their greatest state of blessedness.

Baptists lay great emphasis upon Christian citizenship (Rom. 13:1 ff.) But when a choice of loyalties must be made they say, "We must obey God rather than man" (Acts 5:29; cf. 4:19). For before God the soul of man must be free!

Dr. Moody, president of the Southern Baptist Pastors' Conference, is pastor of First Church, West Palm Beach, Fla.

Tennessee Topics



NASHVILLE—"The Impact of Culture on the Helping Ministries" is the theme of the annual Southern Baptist Counseling and Guidance conference here, Sept. 28-30. Featured speakers will be Dr. T. B. Maston, left, long-time professor of Christian Ethics at Southwestern Seminary, and Dr. J. P. Allen, right, pastor of Broadway Baptist Church, Ft. Worth, Texas.

Alcoa Central Church moved into its new auditorium accommodating 500 September 13th. This replaced one burned more than two years ago.

Walter Gillespie Cooper, 65, died September 9th. He was a deacon of Gillespie Avenue Church, Knoxville.

First Church, Blountville had a special note burning ceremony Aug. 30. Debt on the educational building, and the adjoining lot bought as a site for a new sanctuary, amounting to \$31,355.77, plus interest, was paid for by free-will offerings. The church has meanwhile continued support of the Cooperative Program and associational missions with special offerings for Home, State and Foreign Missions. Sharing in the note burning was Miss Ethel Phillips, J. R. LeSueur, chairman of the building committee and pastor Jesse H. Clay. Holston Associational missionary Paul Hall brought the special message for the occasion.

Midway is the name of the new church organized August 23rd, meeting temporarily in the Community Center in South Pittsburg. The church has elected Clinton S. Wright as pastor, Geter Love as Treasurer and Mrs. Geter Love as Clerk. The church expects to secure a location halfway between South Pittsburg and Richard City. A new sixty unit housing project is soon to be opened in the adjacent area. Wright, who has served five years as pastor at Richard City, resigned that charge the last Sunday of June.

Mrs. Bobby R. James, 26, died September 10. A native of Jackson, Mississippi, she was active in Westwood Church, Memphis in Sunday school, Girls' Auxiliary and Women's Missionary Union.

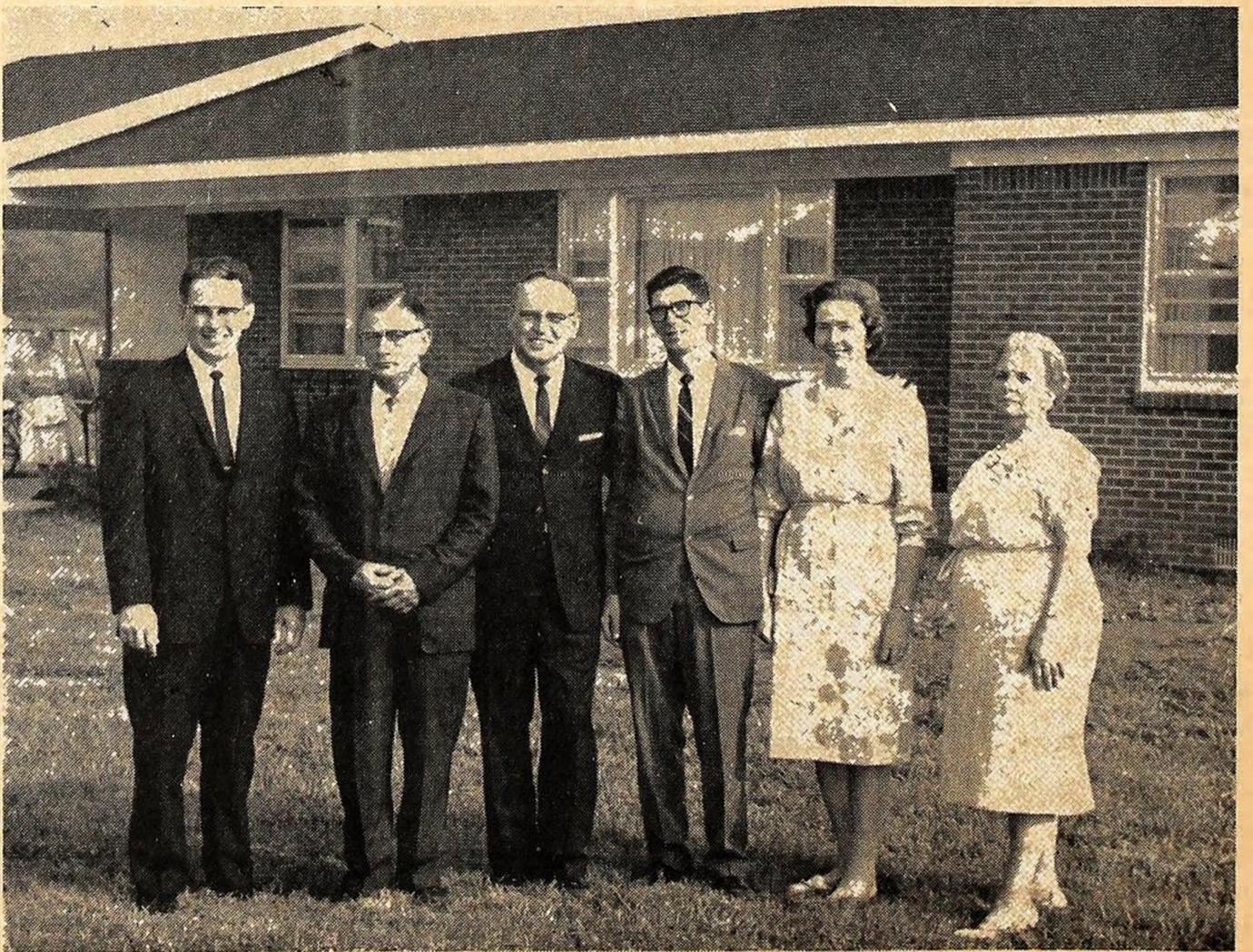
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INQUIRIES WELCOME



PARIS—Western District held open house at their association missionary home here on Ann St. Shown (from 1) are: Carroll C. Owen, chairman of the Associational Missions Committee; Lewis Culbertson, Leon Penick, members of the Missions Committee; James Phelps, Associational Missionary; Mrs. Phelps; and Mrs. C. M. Puckett, president Associational WMU which sponsored the occasion July 26.

Survey Gives Picture of Paper's Readers

NASHVILLE—Findings of a survey recently completed of a sample segment of subscribers of BAPTIST AND REFLECTOR indicate something of a picture of those who are readers of the journal of Tennessee Baptist Convention.

More than two-thirds of the readers were found to be between the ages of 25 and 55 years, life's most productive years. In the younger (25-34 yr.) group, the men outnumber the women two to one, but in the group above this in years women outnumber the men.

More than half (50.7%) state they live in a city of above 10,000 population. The next largest group (19.8%) live in open country while 14.2% are in small cities and 12.8% in towns.

The survey revealed a large percentage of professional people (17.4%) with proprietors (9.6%) and white-collared (9.6%) workers coming next, then skilled workers (7.1%) and semi-skilled (7.1%) workers. Among non-wage earners, the listing showed 31.7 housewives and 4.8% retirees.

The survey carried on by a questionnaire which was requested to be returned unsigned, was sent to every 94th name on the mailing list of the more than seventy thousand subscribers to the paper. Replies revealed a tendency toward long-term-church-membership by BAPTIST AND REFLECTOR readers. Mr. Charles W. Clark, who conducted the survey, in partial fulfillment of the requirements for the degree of Master of Arts at Mississippi College, conjectured this "could mean a tendency toward social stability of the particular church members" replying to the questionnaire. Some 56% stated they had been members for 11 years or more. Another 19% from 7-10 years in their particular church.

Replies to the questionnaire disclosed in the 97-page thesis by Mr. Clark on the survey show more than half of those replying hold some responsible job in their churches. They are active members. The data indicates the male respondents carry the major responsibilities in their churches. This emphasizes that the official church leadership on the part of men is still in existence in our Tennessee Baptist churches.

Findings of the survey also indicate BAPTIST AND REFLECTOR readers gainfully employed professionally, semi-professionally, as white-collar workers, or skilled workers, took a more active part in their church programs than did their fellow members who are proprietors of small businesses, semi-skilled workers or unskilled workers.

Another disclosure showed larger participation in the programs of their churches by BAPTIST AND REFLECTOR subscribers in small towns, villages, and smaller cities in comparison with those who live in the open country and the big cities. These findings are realized as by no means conclusive, but the survey seems to indicate most BAPTIST AND REFLECTOR readers are active in their churches. The data seems to show that the higher the receptivity to BAPTIST AND REFLECTOR, the higher the church participation score according to the tabulations.

Answering the query as to reading the paper, more than 50% stated they read it regularly, though not thoroughly, while 34.4% read it both regularly and thoroughly. Taken together these figures indicate a high score on BAPTIST AND REFLECTOR reading. Some were "personally too busy to read regularly" while a few were "not interested" in the materials according to their replies, but less than 1% found the BAPTIST AND REFLECTOR "dull". In reader evaluation most were "very complimentary" according to Mr. Clark. Adjectives most used in replies by readers to describe the paper were: "informative", "helpful", "inspirational", "Baptistic", up-to-date", and "well-edited". Four times as many judged the BAPTIST AND REFLECTOR to be "conservative" as "liberal" in its position.

Readers in the 25-34 year-old-group gave a higher evaluation to BAPTIST AND REFLECTOR than the older ones responding to the questionnaire. But there was no appreciable difference between men and women in the replies.

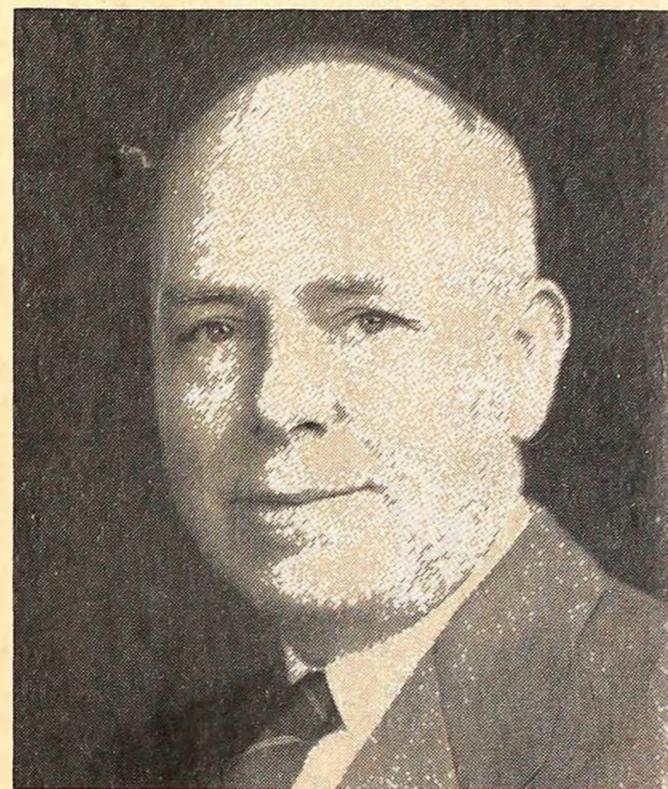
Readers demonstrated more interest in Sunday school and Evangelism programs than any other denominational activities. They showed much interest in the devotionals, doctrinal articles, general religious news and the Sunday school lesson.

Median age of the children in the household of those who replied to the questionnaire was found to be 11.9 years. Adult potential readership per household was 45.3%. In the households, 11.9% were young people 17 years of age and older.

Why do people take the BAPTIST AND REFLECTOR? Most readers (57.1%) said they received the paper because their church had subscribed for them. But 20.9% stated they took the paper "because of doctrinal, theological and inspirational content". Nine per cent said they subscribed "to be loyal to the denomination"; while 7.7% stated they got it to "keep up with the whereabouts of friends".

Alumni Limelight

Lawyer Chose Union For Distinctive Training



Homer H. Waldrop, prominent Jackson attorney, received his B.A. degree from Union University, the school which later honored him with the Doctor of Laws degree. He earned the Bachelor of Laws degree at Vanderbilt University.

Waldrop was clerk of the Tennessee State Senate for two sessions, 1949 and 1951. In the early thirties he was a member of the Board of Pardons.

He has served Union University for more than 30 years as a trustee and much of that time as a legal counselor. From college days he has been a faithful Sunday school teacher, missing only two Sundays in span of 20 years. Since 1933 he has served as a deacon in Jackson's First Baptist Church. He is a former Sunday school superintendent and church officer in many areas of leadership.

Waldrop says, "The church, denomination, and nation are dependent on Christian education for leadership and moral fibre."

"Union gave me two outlooks," he states. "It broadened life's horizons, and through fine teachers helped me to see that life is wholly related to the Almighty. Unless we are related to Him we are out of step to life."

The denomination has been the benefactor of his training, for he served five years as a member of the Executive Committee of the Southern Baptist Convention. In addition, for many years, he was a trustee of the Tennessee Baptist Foundation.

"I am thoroughly convinced that the denomination as a whole is obliged to have trained leadership," he adds. "This must come from Baptist schools."

"Heart Hunger In The Orient": Cauthen

The Southern Baptist Foreign Mission Board, in its September meeting, heard its executive secretary, Dr. Baker J. Cauthen, report on a trip to the Orient which he and Mrs. Cauthen made in July and August. They visited Hong Kong, Macao, Taiwan (Formosa), Okinawa, Korea, and Japan.

Formerly a missionary to China and then secretary for the Orient for the Board before coming to his current position in January, 1954, Dr. Cauthen said he was impressed with the vast changes which have occurred in the Orient in recent years. "The extensive damage caused by war has been largely erased," he said.

"Hong Kong is a city of new buildings where much construction is financed by overseas Chinese who consider it a good location for investment.

"Taiwan has achieved remarkable progress since the government of China took refuge there in 1949.

"Japan, which was ravaged by firebombs throughout its entire length, has now been rebuilt. Tokyo has undergone remarkable transformation, and, in preparation for the Olympics in October, many buildings and highways have been constructed and other improvements have been made.

"Even Korea, which was so badly damaged by the war, has now been able to recover from much of that devastation."

Dr. Cauthen said mission work in these countries has made steady progress and gives reason for much encouragement for the future. Of particular significance is the emergence of strong national Baptist leaders in each of the fields, he said.

"While the scenes of human misery and war devastation have been improved, one never loses sight of the vast heart hunger that is everywhere apparent in these countries," he continued. "One of the clearest indications of that hunger is found in Japan, where the sweep of new religions has become phenomenal.

"The most impressive of these religions is called Sokka Gakkai, which claims to be the only true Buddhism in the world. It is asserted that 10,000,000 people are adherents of this religion which has now assumed a very aggressive attitude in Japan and is even emerging as a strong political force in the country.

"The sweep of such new religions forces upon us an awareness of the deep need of human hearts throughout the world and also a sharp examination of our own efforts to communicate the gospel of Jesus Christ. We find ourselves conscious of responsibility to seek out the most effective ways of making the gospel known, realizing that no approach can be of value except as it is empowered by the Spirit of God."

Spanish Publishing House Reaches Over 40 Countries

The report of Dr. Frank K. Means, secretary for Latin America, dealt with the Baptist Spanish Publishing House, El Paso, Tex., "said to be the largest institution in the world for the production of evangelical literature in Spanish." Founded in Mexico in 1905 in the kitchen of a missionary home and intended at first to serve the literature needs of the missionary's own work, the Publishing House now reaches out to more than 40 countries in an "international witness to Spanish-speaking people almost everywhere in the world."

Moved to El Paso in 1916, it now has a net worth of more than \$1,000,000, Dr. Means reported. In 1963 it produced 1,085,853 periodicals; 304,697 copies of 52 books; 60,315 booklets (less than 32 pages); 4,621,333 copies of 87 different tracts (3,000,000 of which were evangelistic); and 1,428,905 copies of miscellaneous items.

Twenty Southern Baptist missionaries are now assigned to the Publishing House. Ordinarily missionaries on the staff are recruited from other Missions after having had field experience. On the present staff are missionaries who have served in Argentina, Chile, Costa Rica, Mexico, and Uruguay.

Distribution of literature by the El Paso institution is facilitated by book deposits set up in most of the Spanish-speaking Latin-American countries and in Spain.

Challenge and Handicaps Seen in Europe Meetings

Dr. John D. Hughey, secretary for Europe and the Middle East, reported on meetings attended in July and August while on a trip to the area in which he has responsibility: the summer assembly of the Association of Baptists in Continental Europe (organization of English-language Baptist churches), held at Interlaken, Switzerland; a conference of Southern Baptist missionaries assigned to Europe, held at Ruschlikon, Switzerland; the annual meeting of the Arab Baptist Mission (organization of Southern Baptist missionaries in Lebanon, Jordan, Gaza, and Yemen), in Beirut, Lebanon; and a meeting of the European Baptist Federation, in Amsterdam, Netherlands.

Of the English-language assembly, made up of 476 representatives of 31 churches, Dr. Hughey said: "It was thrilling to sense the dedication and enthusiasm of those Baptists, most of them young people from the United States, who, far from their own country, are experiencing the joy of Christian fellowship, worship, and service."

Of the Arab Mission meeting, he said: "The challenge of the Arab world is im-



Dr. Baker J. Cauthen (right), executive secretary of the Southern Baptist Foreign Mission Board, and Rev. Joseph B. Underwood, consultant in evangelism and church development for the Board, look over some 5,000 cards on which Southern Baptists have pledged themselves to pray for overseas evangelistic crusades this fall and next spring.

Attention: All Young Women

Missionaries and outstanding program personnel together with the State YWA Officers in charge of the program will make two events which will be of special interest to YWAs and leadership. The YWA House Party programs will begin on Friday evening and include talent, fellowship, lake side service and special features.

The program following the theme will begin Saturday, 8:30 a.m. and continue through Sunday noon. Special emphasis on dating and marriage will be the first feature on this program. Following this will be conferences led by missionaries, inspirational features, special music, and missionary messages following the theme, "Look . . . See, Your World."

Building Dedicated To Chaplain's Memory

WEARE, N.H. (RNS)—The academy building in which he conducted his first church service 30 years ago has been dedicated as a museum in memory of Chaplain Clark V. Poling, one of the heroic "Four Chaplains" who gave up life jackets to GIs and went down with the torpedoed troop transport Dorchester during World War II.

Chaplain Poling was 23 years old when he conducted his religious service in the old Clinton Grove Academy building and 32 years old when he, another Protestant minister, a Catholic priest and a rabbi sacrificed their lives on Feb. 3, 1943.

His father, Dr. Daniel A. Poling, editor of the Christian Herald, declared during the dedication ceremony:

"What did he and the others who died accomplish? A chance to keep on talking. . . We have not won or lost the peace yet!

"Freedom must be re-won in each generation.

"If other men can die for freedom, the least you and I can do is to vote to preserve our precious freedom. In the last general election, millions of Americans never got out of their easy chairs to vote. And the ballot is the crown of American free sovereignty."

There are two great handicaps: the lack of missionary volunteers for this area and, in many places, the limitations on religious freedom. I do not know which is more serious."

Of Amsterdam: "There was a painful awareness that Eastern Europe is anti-christian and that the West is rapidly becoming unchristian. Baptists are doing little to halt the trend. Some Baptist groups are declining in membership and others are at a standstill. Only a few are growing. What the future holds for them, and for Europe as a whole, remains to be seen. The recognition that something is wrong is a hopeful sign."

Some missionary personnel:

- Miss Olive Allen, Thailand
- Mrs. Nat Phillips, Panama
- Rev. Wayne K. James, Cumberland Chapel, Altamont
- Mrs. Wyatt M. Parker, Equatorial Brazil
- Miss Nan Owens, Nigeria
- Mrs. Carlos Owens, Tanganyika

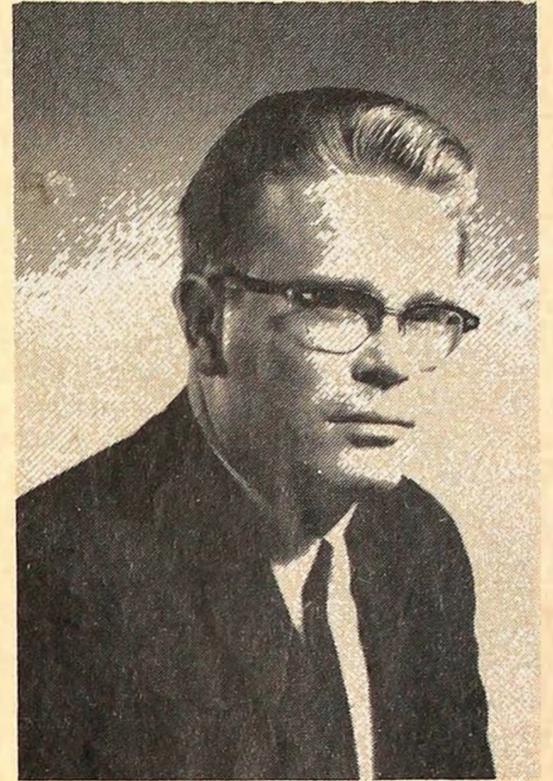
COST: Room for Saturday night and all meals beginning Saturday noon through Sunday noon\$11.00
Room for Friday night 4.50

Food for Friday evening and breakfast Saturday not included. You take care of these extras

DATES: Gatlinburg—October 2-4
Paris Landing Inn—October 16-18

PROGRAM BEGINS: For those who can come Friday7:30 p.m.

(Talent hour, fellowship, lake side service, campfire, etc.) Saturday morning 8:30 a.m. The main part of the program following the theme through Sunday noon.



Rev. Wayne K. James
Cumberland Chapel
Altamont, Tenn.



Miss Olive Allen
Thailand



Miss Audra Blevins
State Y. W. A. President

Send reservations to: Woman's Missionary Union
1812 Belmont Boulevard, Nashville, Tenn. 37312

Date _____ Arrival date _____ Leave _____

Gatlinburg () Paris Landing () No. Reservations _____

Amount enclosed _____ Church _____

Name (Indicate YWA or leader) _____ Address _____

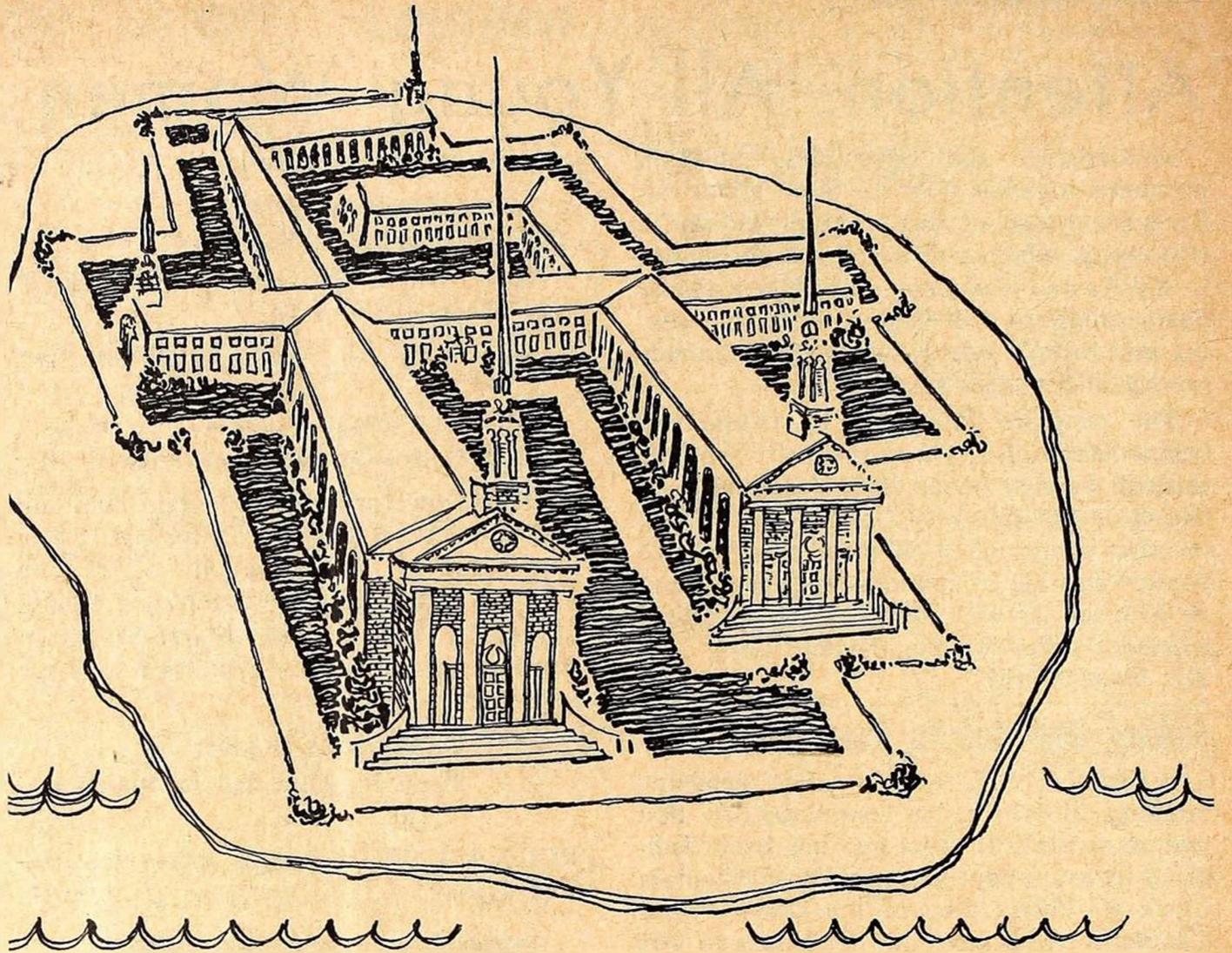
by Bill G. West

It is generally agreed among students of the Old Testament that Israel did not realize the full destiny as a nation that God had intended. Perhaps the most important thing that God communicated to the children of Israel at Mount Sinai was the fact that he had chosen them and delivered them so that they might be a kingdom of priests—a nation of missionaries whose highest calling it was to teach the world that Jehovah was God.

Israel became a nation of missionaries. Jonah's attitude was no isolated case. It was the spirit of his nation. The day came in the history of Israel when it was a proud boast never to have set foot on Gentile soil. Can you imagine a nation of missionaries bragging about never having left the country?

Israel forfeited her destiny under God because of a paralyzing provincialism from which she could never free herself. As every student of the Bible knows, the consequences were exceedingly grave.

There are indications that Southern Baptists are infected with the same malady that



How Big is Your Church?

strangled the life out of Israel. *The mission giving of many Southern Baptist churches suggests that their missionary spirit just about ends at the church property line.*

Many churches are very bold and aggressive in local needs such as buildings, equipment, or programs. We have learned to say in very pious tones, "We must build big for the future," or "The memorial we erect to God must be appropriate" or "Our young people must have something to do." There is truth in all these statements, but some churches have so many staff members, buildings, and programs, some of which are only remotely related to bringing people to Christ, that they cannot afford even to think about investing much in kingdom extension outside of town. This is provincialism.

Some churches take great pride in being missionary but do very little about it. They set a percentage for mission giving that is completely out of proportion to their ability. Then when the air conditioning bill runs high in the summer, they pay it out of the Cooperative Program allocation. This is provincialism.

Many churches ought to give twice or three times as much through the Cooperative Program as they do. Ten per cent is a good amount for some churches to give, but it is an unbiblical heresy that a church

The mission giving of many Southern Baptist churches suggests that their missionary spirit just about ends at the church property line.

ought to "tith" to missions. The Christian should give a tenth of his income to God's work through the local church, but this is the starting point that the Bible prescribes, not the stopping place. The New Testament teaches proportionate giving with the tithe as the minimum. There are few churches that could not give at least a tenth of their receipts to world missions through the Cooperative Program, but this should be the minimum and not the maximum that a church does for outside causes.

What if the president of one of the seminaries reported at a meeting of the Southern Baptist Convention, "I am proud to say that I am giving one tenth of my time to Christian education and the seminary is doing the same thing." He would probably be replaced, for training in Christian service is a seminary's full-time business. Getting the gospel out to the ends of the world is the church's business and every dollar possible ought to be used for this purpose.

The reason many churches do not give any more to missions than they do is not because they have any real objections to the Cooperative Program. It is because they



are paralyzed by selfishness and provincialism. They have never gotten beyond the theology of the little song the children sing: "Jesus loves me this I know."

Doing more for missions for many churches is not a financial matter, it is a spiritual one. It is a matter of beginning to share the heartache of God that all the peoples of the world call him Father. God is waiting for many of his people to get their minds off themselves and put them on the endless sea of gaunt, hollow-eyed, hungry-hearted people of the world. God is concerned that Southern Baptists quit being local and selfish in their perspective and begin to extend themselves for something beside new buildings.

Some churches that have had schism and unhappiness for years would have a revival of fellowship and joy if they would throw themselves into mission giving. God cannot and will not bless a selfish person or church. But if a church will determine to live dangerously and self-forgetfully for Jesus in mission giving, God will give that church more blessings than it can imagine.

Bill G. West is pastor of First Baptist Church, Okmulgee, Okla.

THE GROWTH PROJECTION PLAN And THE ADULT THRUST

by Bob Patterson

In recent years Southern Baptist churches have experienced a slow down in Sunday School enrolment growth. In the ten years since "A Million More in '54" the Sunday School enrolment increases from year to year have been decreasing.

For the first time in many years in Tennessee in 1963 there was reported an enrolment decrease. The same situation is developing in many Southern Baptist states.

For the past few years much concern has been felt and expressed relative to the decrease of our yearly enrolment gains. Some thought was given to trying "A Million More in '64," but it is readily acknowledged that it takes more than a goal and a slogan to furnish motivation for reaching people for Christ through the Sunday School.

There has been much concern felt and expressed among church and denominational leadership for this increasingly critical situation of decreasing growth. As an outgrowth of this prayerful concern the Sunday School Secretaries of the various state conventions and the personnel of the Sunday School Department of the Baptist Sunday School Board agreed to challenge Southern Baptist churches with a planning goal of 10,000,000 in Sunday School in Southern Baptist churches by 1970. The achievement of this goal of 10,000,000 would mean a net increase of 2,400,000 over the present enrolment of 7,600,000.

Toward the reaching of 2,400,000 more (or 10,000,000 by 1970) church and denominational leaders have given hearty en-

But how can a church stop being provincial and start being unselfish? It can happen through the life of one person. It may be a deacon or any respected member of the church. If one person will begin to take a quiet but firm world view at budget time and in business conferences, often it is not very long before the spirit begins to spread to others until it becomes a contagion.

The fact is that this is usually the way it happens. Most of the time when God has a lesson for some of his people, he reveals his heart to one person, and then through that person to the group. Through Moses God revealed the Commandments. The prophets were men through whom God warned of judgment upon sin. When it came time for Gentiles to begin to come into the Christian church in great numbers, God explained it to Peter through the conversion of Cornelius, and through him to the church at Jerusalem.

You, friend, may be the one God has chosen to lead your church out of the paralysis of provincialism into the joy of serious mission giving.

dorsement. This appears by every measure to be the leadership of the Lord and the challenge needed to get us moving in the right direction—out to the people!

In Tennessee the "Growth Projection Plan" represents the efforts of the Tennessee Sunday School Department to put into the hands of church and associational leadership materials and a plan for assistance in evaluating the growth record of the church and in setting goals for accomplishment for the next five years. The "Growth Projection Plan" is a means (materials, plans, procedures) by which a church can:

1. Analyze its growth record
2. Determine factors involved in growth
3. Set growth goals
4. Make plans for achievement of goals

This plan may become a basis for a church's planning for growth throughout the next five or more years.

The "Adult Thrust" is a current emphasis upon reaching Adults. It is not current because of passing significance, but because of the impact needed in the light of recent past neglect in the area. We must reach Adults! We can no longer afford not to reach Adults. To do so spells doom for lost Adults and for a diminishing denomination. Let us mobilize all available Sunday School and church leadership for the reaching, teaching, and winning to Christ of the Adults about us!

Seminary Foundation Gets New Executive

LOUISVILLE (BP)—Paul G. Kirkland, former pastor, denominational worker and fund-raising officer, has been named executive director of the Southern Seminary foundation here.

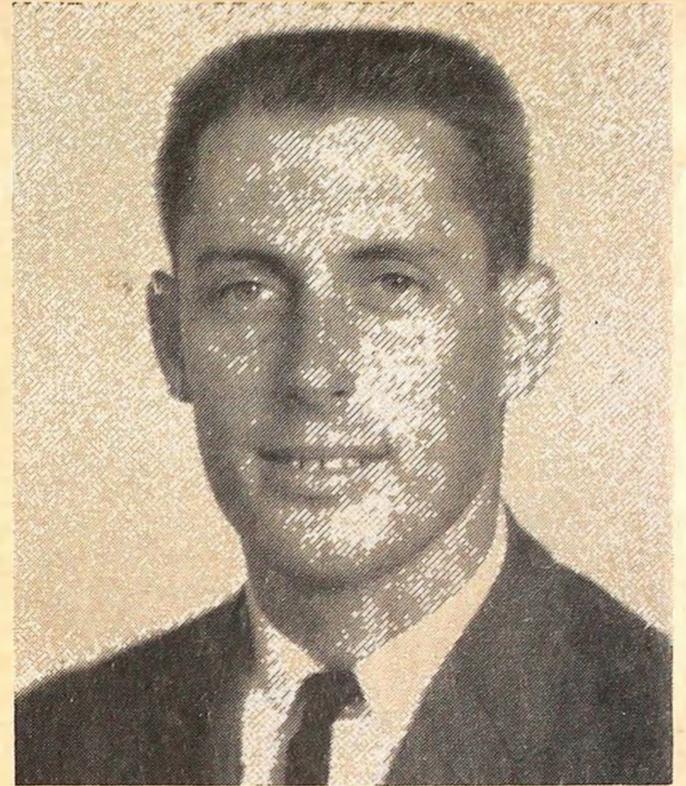
The foundation is an incorporated subsidiary of Southern Baptist Theological Seminary.

Kirkland will counsel with people who wish to make gifts to the Seminary or to the foundation, or who wish to make them beneficiaries in their wills. He will also supervise investment of endowment funds for the Seminary.

A former pastor at Rantoul, Ill., and Clarksville, Tenn., he came to the Seminary staff from vice-presidency of a professional fund-raising corporation. He once served as a member of the Southern Baptist Convention Sunday School Board.

The Sunday School Board also employed him at one time in its church architecture department.

McDade Gets Student Director Scholarship



A new Student Director Scholarship has been announced by The Student Department of the Tennessee Baptist Convention. It is a joint project of the Student Department and Southern Baptist Theological Seminary's School of Religious Education. The stipend will be provided jointly by the Seminary and the Convention.

The recipient of the appointment will serve as Baptist Student Director at Lincoln Memorial University in Harrogate, for one semester. In most cases, he will remain as enrolled in the Seminary and will receive field work credit. The student work classes in the Seminary will assist with the project.

Joe McDade of Montgomery, Ala. has been named the recipient of the first scholarship. He will serve during the fall semester, 1964. McDade is a graduate of Howard College and has completed approximately two years toward his B.D. degree at Southern Seminary. He plans to continue in Baptist student work after his graduation.

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1010 Broadway, Nashville, Tenn.

Attendances and Additions

Churches S.S. T.U. Add.

Churches	S.S.	T.U.	Add.
Alcoa, First	467	246	6
Alexandria, New Hope	50	40	
Antioch, Mt. View	245	100	
Rocky Fork	40	23	1
Athens, Central	154	74	
East	431	203	
Eastanallee	87	56	
First	560	251	4
West End Mission	64	34	
Riceville	128	63	
Auburntown Prosperity	135	53	
Baxter, First	65	35	
Bemis, First	333	78	1
Bolivar, Dixie Hills	71	35	
First	401	101	1
Brownsville	602	152	1
Bruceton, First	192	64	
Camden, First	272	88	
Natchez Trace	41		
Chattanooga, Brainerd	983	287	6
Calvary	309	111	
Central	647	262	2
Meadowveiw	45	19	
Concord	501	200	10
East Brainerd	208	74	
East Lake	521	160	6
Northside	438	117	4
Oakwood	418	181	6
Ooltewah	170	56	
Red Bank	1192	284	6
Ridgedale	602	232	1
Second	149	77	1
White Oak	511	143	
Clarksville, Calvary	130	72	
Pleasant View	272	102	
Cleveland, Big Spring	363	163	3
Maple Street	126	95	
Stuart Park	145	83	
Clinton, First	655	154	
Pleasant View	168	87	
Second	626	102	
Collierville, First	311	89	
Columbia, Highland Park	372	145	
Northside	99	64	
Pleasant Heights	183	57	
Concord, First	243	140	2
Cookeville, First	468	109	4
Steven Street	141	66	
Washington Avenue	134	57	
Bangham	64	55	
West View	146	62	2
Corryton, Fairview	183	68	2
Cowan, First	171	69	
Crab Orchard Haley's Grove	152	75	
Crossville, First	200	54	
Oak Hill	93	67	2
Dayton, First	309	91	
Denver, Trace Creek	124	44	
Dickson, First	233	45	1
Dresden, First	218	80	
Dunlap, First	166	62	
Dyer, New Bethlehem	199	105	
Dyersburg, Calvary Hill	103	52	
First	612	189	2
Hawthorne	196	94	3
Springhill	137	73	
Elizabethton, First	456	147	
Immanuel	267	124	6
Oak Street	181	75	
Siam	218	108	
Etowah, First	318	87	
North	364	113	
Flintville	156	50	
Gallaway	87	58	
Gladeville	152	82	
Gleason, First	201	51	
Goodlettsville, First	543	237	
Grand Junction, First	137	81	
Greenbrier, Ebenezer	175	67	
First	364	127	2
Greenfield, First	225	72	1
Greeneville, First	458	171	3
Second	205	46	
Halls, First	222	51	
Harriman, South	490	174	1
Trenton Street	334	106	1
Walnut Hill	234	92	
Henderson, First	229	75	
Hixson, First	349	109	1
Memorial	318	111	
Humboldt, First	504	157	
Jackson, Calvary	526	236	16
East Union	98	52	1
First	980	229	14
Highland Park	164	60	
Parkview	334	76	
West	849	411	3
Jefferson City, First	920	557	196
Johnson City, Central	607	199	10
Clark Street	233	71	
North	156	56	
Pine Crest	200	94	
Unaka Avenue	314	123	1
Kenton, First	217	77	

September 13, 1964

Macedonia	89	72	
Kingsport, First	870	209	4
Litz Manor	210	110	
Lynn Garden	490	110	1
State Line	212	111	3
Kingston, First	570	280	4
Shiloh	182	140	
Knoxville, Arlington	460	94	2
Beaver Dam	325	137	3
Bell Avenue	617	168	
Black Oak Heights	198	71	
Broadway	927	293	5
Central (Ft. City)	1182	390	5
Cumberland	365	184	15
Fifth Avenue	692	166	1
First	851	227	
Grace	404	183	5
Immanuel	414	96	
Lincoln Park	1004	270	4
McCalla Avenue	934	255	2
Mt. Carmel	189	53	
Mt. Harmony	182	118	
Meridian	628	181	14
New Hopewell	294	118	
Smithwood	772	270	14
Wallace Memorial	689	245	
West Hills	276	100	3
LaFollette, First	201	93	
Lawrenceburg, First	229	82	
Meadow View	77	34	
Highland Park	307	135	1
Lebanon, Fairview	302	105	
Hillcrest	147	58	3
Immanuel	381	170	2
Rocky Valley	108	51	
Lenoir City, Calvary	225	49	1
First	458	157	1
Oral	106	63	
Lewisburg, First	391	103	
Loudon, New Providence	126	94	
Union Fork	90	76	
Malesus	252	64	1
Manchester, First	315	117	1
Trinity	186	121	6
Martin, Central	272	75	
First	388	114	3
Southside	112	43	
Maryville, Armona	168	82	
Broadway	566	322	1
Stock Creek	203	97	
McEwen, First	109	37	
McKenzie, First	337	85	1
McMinnville, Magness Memorial	448	102	2
Forest Park	83	47	1
Medon, New Union	103	76	
Memphis, Acklena	103	50	
Ardmore	718	326	2
Bartlett	419	179	10
Bellevue	1584	615	8
Big Creek	68	38	2
Boulevard	459	119	3
Broadmoor	350	118	2
Broadway	638	330	
Calvary	330	155	6
Cherokee	1050	372	1
Dellwood	413	147	
East Park	234	110	
Egypt	195	79	3
Ellendale	155	71	
Eudora	985	368	
Fairlawn	576	324	6
Forest Hill	109	48	
Graceland	677	214	10
Highland Heights	1300	637	7
Kennedy	558	234	4
LaBelle Haven	738	293	3
Leawood	980	311	3
Longview Heights	348	102	
Lucy	141	105	3
Macon Road	196	84	4
Mallory Heights	250	132	
McLean	548	175	4
Merton Avenue	434	134	4
Millington, Second	107	65	
Mountain Terrace	172	153	2
Oakville	399	109	
Orchi	137	40	
Peabody	207	110	2
Range Hills	166	94	
Richland	308	128	4
Rugby Hills	314	170	1
Scenic	198	96	2
Second	563	212	5
Sky View	366	210	
Southern Avenue	754	236	6
Southland	233	103	1
Southmoor	300	128	8
Speedway Terrace	624	323	2
Temple	967	286	1
Thrifthaven	706	323	14
Trinity	700	316	9
Union Avenue	900	287	5

Wells Station	611	159	
Westhaven	306	127	1
Westmount	183	77	1
White Station	191	88	
Woodstock	136	74	2
Milan, First	468	158	
Northside	150	56	2
Morristown, Alpha	136	55	
Bethel	185	98	
Buffalo Trail	247	102	
Bulls Gap	100	39	
Calvary	374	144	2
Cherokee Hill	130	73	
Stam Gap	49		
First	722	146	
Manley	164	100	1
Montvue	203	60	
Warrensburg	60	31	
Westview	164	66	
Murfreesboro, First	624	95	4
Calvary	128	58	
Immanuel	68	42	
Mt. Herman	96	61	2
Southeast	184	104	3
Third	354	124	
Woodbury Road	272	104	
Nashville, Crieewood	700	188	3
Mission	155		
Dalewood	383	104	1
Donelson, First	797	209	5
Eastland	537	141	
Elkins Avenue	133	54	
Fairview	196	75	
First	1489	463	25
Carroll Street	150	57	
Cora Tibbs	47	27	
T.P.S.	296		
Freeland	104	35	
Gallatin Road	453	150	
Grace	804	203	1
Harsh Chapel	226	83	
Haywood Hills	441	168	6
Hill Hurst	246	88	1
Immanuel	404	124	
Immanuel Chapel	26	22	
Inglewood	857	227	
Cross Keys	28		
Training School	95		
Joelton	252	113	
Tusculum Hills	464	177	
Lakewood	513	160	
Lockeland	546	157	3
Lyle Lane	95	37	
Neelys Bend	127	57	
Park Avenue	819	220	9
Riverside	350	84	
Rosedale	186	89	
Third	187	57	
Two Rivers	142	70	1
Una	261	100	
Woodbine	572	234	2
Berea	34	30	
Niota, First	117	44	
Oak Ridge, Robertsville	773	242	2
Old Hickory, First	444	167	
Temple	265	154	1
Paris, First	591	157	3
Parsons, First	228	68	
Philadelphia, Cedar Fork	159	123	1
Pigeon Forge, First	284	111	2
Portland, First	339	116	
Pulaski, First	349	60	
Mission	54	21	4
Ripley, Curve	117	73	
Rockwood, Eureka	98	64	
First	457	161	3
Rogersville, Henard's Chapel	123	71	
Savannah, First	321	79	2
Selmer, First	266	73	
Sevierville, First	489	149	1
Seymour, Dupont	149	75	
First Chilhowee	224	88	4
Shelbyville, First	532	131	1
Shelbyville Mills	197	94	
Southside	100	31	3
Smyrna, First	338	105	5
Somerville, First	267	131	
Sparta, First	176	34	1
Springfield	602		
Summertown	125	69	1
Sweetwater, First	374	80	
North	162	25	
Tullahoma, First	609	177	3
Hickerson	67	21	
Center Grove	32	17	
Union City, First	577	142	1
Samburg	42	23	
Second	277	124	
Watertown, Round Lick	207	84	
Waynesboro, Green River	145	96	
White House	188	97	
Winchester, First	207	54	
Southside	76		
Woodbury	214	54	

"commit thy way
unto the Lord."
... Psalm 37:5

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 President

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1. Fill out application below. List every family member to be insured.
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Application for **AM-18**

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first middle last

MAIL ADDRESS _____
zone state

CITY _____

OCCUPATION _____

CHURCH AFFILIATION (if any) _____

AGE
SEX
HEIGHT
WEIGHT

(Please print full names of members whom you wish to include in this policy)

FIRST NAMES	MIDDLE NAMES	LAST NAMES	AGE	SEX	HT.	WT.
1.						
2.						
3.						
4.						
5.						
6.						

Are you and all persons above in whole and sound health to the best of your knowledge and belief? _____ Have you or any persons listed

State Yes or No

above received any medical or surgical attention within the past 3 years? (Give full details, dates, doctors' names and addresses, etc.)

Need more space? Just use a blank sheet of paper.

*I HEREBY CERTIFY THAT NEITHER I NOR ANY MEMBER LISTED ABOVE USE ALCOHOLIC BEVERAGES. I hereby apply to the Central Security Life Insurance Company for a policy based on the understanding that the policy applied for does not cover conditions specifically excluded and that the policy is issued solely and entirely in reliance upon written answers to the foregoing questions.

DATE OF THIS APPLICATION _____

WRITE YOUR NAME HERE _____

Signature of applicant

	MONTHLY PREMIUM				
	Age 19 to 40	41 to 50	51 to 60	61 to 65	Over 65
Men	3.00	4.00	5.00	6.00	7.00
Women	4.00	5.00	6.00	7.00	8.00
Children age 0-18 (full protection) \$2.00 each, monthly.					

— The Righteous Acts Of The Lord —

TEXTS: I Samuel 12; Hebrews 11:22-32, 39, 40 (Larger)—I Samuel 12:6-15 (Printed)—Hebrews 11:39, 40 (Golden).

Beginning next Sunday and continuing through the quarter, the lessons will be based upon the general theme: "Letters to Christian Leaders". The last two lessons of the quarter are excepted, since both of these have to do with the Christmas message. The materials for the first eleven are the Pastoral Epistles (I Timothy, II Timothy and Titus).

In the present lesson study is given to the final one, based upon the general theme: "Early Hebrew History". In it attention may be given to the third in the series, to see the significance of Samuel in the development of that history. It should be noted that Samuel here appears in the role of a sort of "elder statesman". Both his long years of faithful service of Israel and his unswerving loyalty to God qualify him for the role. The printed text of the lesson yields some four concepts, as noted below. What are they?

A Land Is Entered (vv. 6-8)

At the Red Sea, and by a miraculous and divine deliverance, a new nation to be

New England Association To Hold Fellowship

SOUTH BURLINGTON, VT. (BP)—Southern Baptists in New England have announced here they will hold a fellowship meeting, one of the steps necessary to forming a separate "state" convention. No date was set for the fellowship meeting.

Associational missionary Elmer Sizemore of Cambridge, Mass., reported there are 12 Southern Baptist-affiliated churches in New England. He expects four or five more to be constituted by the end of the year.

Once considered as a possibility was a regional "state" convention covering the Northeast from Delaware through Maine. This was voted down earlier this year by representatives of churches in the states involved.

Instead, they voted to "proceed with deliberate haste" to form several conventions covering smaller areas of the Northeast. Two fellowship meetings were set by other associations of churches in the region—one to meet in Western New York at Endicott, the other in the Pittsburgh area at Monroeville, Pa.

Churches in the 11 Northeastern States are presently cooperating with the Baptist Convention of Maryland if they are along the Atlantic coast, while those in Western New York and Western Pennsylvania are cooperating with the state conventions of Baptists in Ohio.

known as Israel had been born. At the Jordan River, near Gilgal, Joshua had led the new nation into the new land of promise which came to be known as Palestine. Israel would call it the Holy Land. It was indeed a good land, much of it rich and fertile. The "elder statesman", Samuel, has these great achievements and endowments in mind as he addresses the assembled hosts here at Gilgal. He had previously stated the purpose of the meeting now being held, "and renew the kingdom there" (I Sam. 11:14b). He would have them take a backward look and be reminded of God's care and concern in their past history. The lesson for us is quite obvious, namely that we need ever so often review of our past in order to be reminded of God's similar care and concern for us. Such a review should make for humility and genuine gratitude, always.

A People Is Delivered (vv. 9-11)

Reference is made in these verses to the Lord's deliverance of Israel in a number of instances during the period of the Judges. The people would lapse into disobedience and idolatry, their enemies would be permitted to overcome and mistreat them, they would repent of their sins and victory would be given under the leadership of certain individuals like Gideon. Samuel includes himself in the list of deliverers, for he was of course the final one in the list. It seems altogether accurate to refer to this period of recurring defeat and victory as the "dark ages" of the history of the Lord's people. One of the basic causes was the failure to eradicate the heathen inhabitants of the land as they had been commanded to do. Another obvious lesson for us, at present, is the inherent danger of compromise when fundamental principles are at stake. God's clear-cut commands must be obeyed at all costs.

A King Is Chosen (vv. 12, 13)

The people of Israel saw a neighboring people seemingly well-off with a king and desired one for themselves. They were not content in living directly under the rule of God, known as a theocracy, but wanted a monarchy instead; and this was permitted them. The unfolding of their later history would reveal their utter folly in such a request. Their kings would go from better to worse. Their kingdom would be divided. Waste and extravagance in their economy would come. Morals would erode in a fearful manner. Ultimately their land would be conquered and many of the people would be carried away into captivity. Once more, a possible lesson may be suggested. It is



ON MATTERS OF
Family Living

By

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

Director of Counseling, Trinity Baptist Church

"Gifted" Child Is not Always The Intellectual One

Intelligence is just one facet of personality, Dr. Margaret Littmann reminds today's parents, who she feels may place too high a premium on intellect.

If parents remember that every person has a gift for something and that the world needs every gift, they may be able to revise their values and appreciate each child's unique offering.

A youngster may be socially gifted, musically or artistically bent have the capacity to enjoy life's little things, be well coordinated physically, possess a lovely temperament. The gifts are there if the parent doesn't reject them and concentrate on a dubious I.Q. rating.

The intellectually gifted child also suffers when parents pay attention to his I.Q. score and neglect the rest of him. "For the gifted child, intellect is often over-emphasized and not enough attention is paid to the rest of his behavior—as for example, cleaning up his room, being neat, having sympathy and respect for others," points out another educator, Oscar Rabinowitz.

Parents should pay attention to everything children do, not just their intellectual achievements.

that God's people should be glad to let Him rule them in a direct fashion; and that they should not entertain new ways merely because their neighbors are going in them. Change, as such, may not be progress.

A Reminder Is Given (vv. 14, 15)

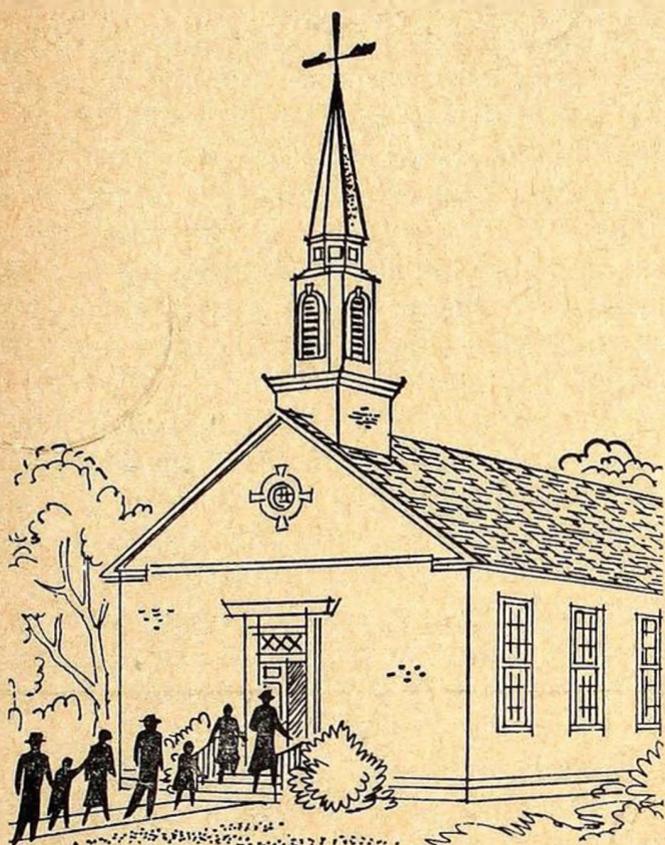
The aged man of God, Samuel, reminds Israel that they may go in either of two directions: first, in obedience to the Lord and enjoy His blessings; second, in disobedience to Him and suffer His displeasure and chastening. Herein lies the primary materials of Christian living today. They are embodied in these words of Samuel. Time has not changed them in the least. They remain for guidance.

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Houses Of Worship*

By *Thelma C. Carter*

How do you tell a house of worship? If someone were to ask you this question, you would probably think, That's easy. Church buildings have steeples, arches, crosses, or colored windows. One would seldom mistake a church for an ordinary building. Ancient churches also were different from kings' palaces, ordinary dwellings, the public bath, and other buildings.

According to archaeologists, when they dig in the rubble of ancient cities, they can tell immediately when they come upon the ruins of a church. Along with the foundation, they usually find the remains of big stone columns which supported the building. The columns were important to the people as symbols of strength and security.

Another important clue found by archaeologists in the remains of some ancient churches is the raised platform where the speaker or teacher stood. Today we call this platform the pulpit or rostrum. The pulpit was important to the people as a symbol of their being invited to be a part of the worship service. The pulpit symbolized a hand reaching out to them, inviting them to hear the spoken word of God.

Solomon's Temple was the pride and glory of the ancient world. It stood three stories high and towered skyward from the summit of Mount Moriah. When the people went to the rooftops of their homes, they could see the courtyard around the Temple. It was visible from almost anyplace in the great city of Jerusalem.

The Bible tells of the beauty of the Tem-

ple. Its massive doors were overlaid with sheets of gold. It had stone walls and columns. Silver, gold, and precious stones decorated the building.

When the Temple was completed, Solomon led the people in its dedication. Then God made a covenant concerning it: "I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou has built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually" (I Kings 9:3).

Our churches today should be considered sacred in that they are places of worship. We should know and feel that we are welcome to enter and worship with others.

Bennie And The Cheese*

By *Enola Chamberlin*

Bennie was a mouse that lived in a basement wall. He was a greedy little mouse, always eating more than he should. He had plenty of exercise because Kerry the Cat was always chasing him.

One day Bennie had an idea. "When that cat takes her nap in the afternoon," he said to his tail, "I'll carry a great deal of cheese into my house. Then I won't have to come out for days and days."

That very afternoon Bennie slipped out and went to the cupboard. He bit off a big bite of cheese and carried it to his hole. After he put it on a little shelf, he ran back for more.

He carried cheese and ate cheese all that hour while Kerry the Cat napped. He did the same thing the next day and the next and for several more days. Finally, his house was so full of cheese that he could scarcely wedge himself into it. Of course, on these days, although he was eating a great deal of cheese, he was exercising, too, because he always stayed out until Kerry the Cat awoke and chased him.

On the last day when he ran into his house, Bennie left his cheese and came back. He poked his nose out of the hole.

"Good-by, Kerry," he said to the cat waiting outside. "You won't be seeing me for a long, long time."

Then he went over by the pile of cheese and went to sleep.

As the days went by, Bennie had nothing to do but to eat and sleep—no exercise at all. He became fatter and fatter and fatter.

One morning for breakfast he ate the last bit of his cheese. That day he spoke to his whiskers. He was so fat that he couldn't see his tail.

"When that cat takes a nap, I'll go out and start bringing in cheese again," he said.

That afternoon Bennie waddled over to

The customer was buying a fountain pen for his son's graduation present.

"It's to be a surprise, I suppose," observed the clerk.

"I'll say it is," the father replied. "He's expecting a convertible."

It was a lovely day and some of the asylum inmates were permitted to go outside. Strolling about, a staff doctor noticed one of them with a fishing rod, casting into the middle of a flower bed. He approached the young man and asked, "How are they biting today?" "Darn good," was the reply. "You make the seventh."

"I'm afraid your little brother is timid," said the hostess at a birthday party. "He hasn't moved from that one place all afternoon."

"No, ma'am," explained the little girl, "he's not timid. It's just that he's never had a necktie on before and he thinks he's tied to something."

Reporting his first traffic accident, the rookie cop wrote: "Miss Smith was involved in the accident, which bruised her somewhat, injured her otherwise, but apparently did not hurt her elsewhere."

the hole in the basement wall. He stuck his nose out, but that was as far as he could get. He drew back and looked at the hole.

"My," he said, "that hole must have grown smaller since I went through it last."

He looked again. This time he knew the hole wasn't any smaller. He knew he was bigger. At least he was fatter. He was so much fatter that he couldn't get through the hole at all.

"Oh dear, oh dear," he wailed. "I'll starve to death right here in my own home."

Bennie started to gnaw at the edges of the hole, trying to make it bigger. Because the wall was made of bricks, all he did was wear his teeth down and make his mouth sore. He had to stay right there.

The mouse didn't starve. He became quite hungry because, no matter how fat he was, he still wanted food. Day by day he grew thinner. Then when he thought he couldn't stand going without food another minute, he was thin enough to slip through the hole. How good he felt to be outside again! How good cheese tasted!

After that, although Bennie did take some food into his house, he was careful how much he ate. Every day he slipped out of the hole and ran around for exercise. Never again would he be so greedy and lazy as to stuff himself and sleep until he couldn't get out of his own door.

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Those Incomparable Missionaries

W. R. White

Mrs. White and I have just completed a tour of several great Latin American centers. They included Rio de Janeiro, Sao Paulo, Brasilia, Compenas, Brazil; Montevideo, Uruguay; Buenos Aires, Argentina, Santiago, Chile; Lima, Peru; Bogota, Colombia; Mexico City, Mexico. In all except Mexico City we had fellowship with our delightful and dedicated missionaries. The friends in Mexico City did not receive word or our arrival, so we rested the day and a half there.

In each country of South America, we were impressed with the vast cities. All of them were large and growing by leaps and bounds. In several instances they constituted from a fourth to a third of the population of the nations. The continuous march of the milling multitudes made one wonder from whence they come and whither they are going.

The economy is very unstable. Ghastly contrasts in status glare at you. The inflationary spiral makes you dizzy. Technology is only scratching the edges. Obsolete methods and techniques are too prevalent in both agriculture and industry. There are some notable exceptions, but they lag so far behind. Their rich resources are being terribly neglected. The human element has never awakened to energetic creativeness as it has in North America.

The present culture is some four hundred years old. In a number of instances it replaced a rather advanced Indian culture. This once glorious Latin culture with its dominant religious factor has been static too long. This area has never had the best expression of the Roman Catholic faith, or any other.

Enlightenment has lagged far behind most of the Western world. In most countries ignorance among the masses is appalling. There are many signs of improvement but this is so belated. Education is a must, but it will not cure Latin America's greatest need.

They desperately need standards and stability. Yes, standards of all kinds: moral, ethical, social, and industrial. Newspapers, radio, television and tourism are exposing these people to the progress and propaganda of the outside world. This intensifies their dissatisfaction with their lot. But they have no blueprint by which to move up. However, the communists are very busy trying to fill this vacuum. They are a dangerous menace everywhere. Fortunately there are some evidences of an awakening alertness to this diabolical deception.

Due to extreme poverty, ignorance, and lack of moral training rooted in great religious convictions which make political cor-

ruption so easy, dishonesty and irresponsibility are too prevalent. Every citizen carries a pocketful of keys. Everything must be under lock and key every minute your back is turned. This does not give protection from the biggest thieves in public office. This does not provide a healthy setting for a great reform movement so badly needed.

Many of the people are disillusioned, skeptical and cynical. They are hard to reach with the Gospel. However, in some areas in Latin America we are having our greatest response to the Gospel message. The morale of our missionaries is excellent everywhere. It is a resolute, devoted, intelligent group.

The missionaries are rearing a fine generation of exceptional children. We felt that they are much better disciplined than the average family here in the United States. Our fellowship with the missionary groups lifted our spirits and put a song in our hearts.

These missionaries love devotedly their respective people among whom they labor. They rejoice in many trophies of grace. They do not meddle in politics, but seek to lay solid foundations for a new day. They believe in the great potential of these Latin people. They are so warm hearted and gracious. They have never really had a chance. Many believe a great awakening is in the making. If it comes through the power of the Gospel the Latin people will shake the earth again.

Wise Investments Of Mission Dollars

by R. Paul Caudill

Now and then the question is raised as to why Southern Baptists invest so much in buildings and grounds on foreign soil. The answer lies of course in the fact that such investments are wise in view of our total needs in the missionary endeavor, and also in keeping with sound economy. A student center in Mexico City is a good case in point.

Missionary Julian Bridges informed me that the building of the Student Center and the ground on which it rests were purchased at a cost of approximately \$50,000.

Today, the building and its total grounds are worth perhaps five times the sum. In fact, a business concern has made a number of approaches recently concerning the purchase of the courtyard where the students have their outdoor games.

Hard by the Baptist Student Center is a

Pioneer San Blas Missionary Dies

COLON, PANAMA (BP) — Lonnie Iglesias, 63, of the San Blas Island of Aligandi and a pioneer in Baptist mission work among his own people, died here Sept. 14.

He left a legacy of mission work which permeates the pearl-like string of coral islands which ring the Caribbean coast of the Republic of Panama.

These island homes of the Cuna or San Blas Indians for years had little more than a token Protestant witness. Today Baptist churches, schools, and a yet unfinished medical clinic rise above the bamboo and thatch huts of the islands.

A Georgia University professor, Clyde Keeler, an authority on the San Blas people, has called the Baptist work on the islands one of the "outstanding mission accomplishments of this century."

Though Lonnie Iglesias would not want credit for all that has taken place, he and his wife, Marvel Ilya from Detroit, started and later directed the mission work.

Lonnie, the son of a tribal medicine man, became a Christian under the influence of an English missionary, who encouraged his education in three nations: Venezuela, Panama, and the United States.

M. G. Hardin, 83, who was a member of First Jellico for 54 years and secretary of the church for 52 years, died Sept. 12th.

Sunday afternoon, Sept. 13th, Lucy Church dedicated their new \$25,000 Educational Unit. The new wing has some 17 rooms, including a large assembly room, 13 class rooms, a library, business office and Pastor's study.