

# BAPTIST & REFLECTOR

JOURNAL OF  
TENNESSEE BAPTIST  
CONVENTION

"SPEAKING THE TRUTH IN LOVE"



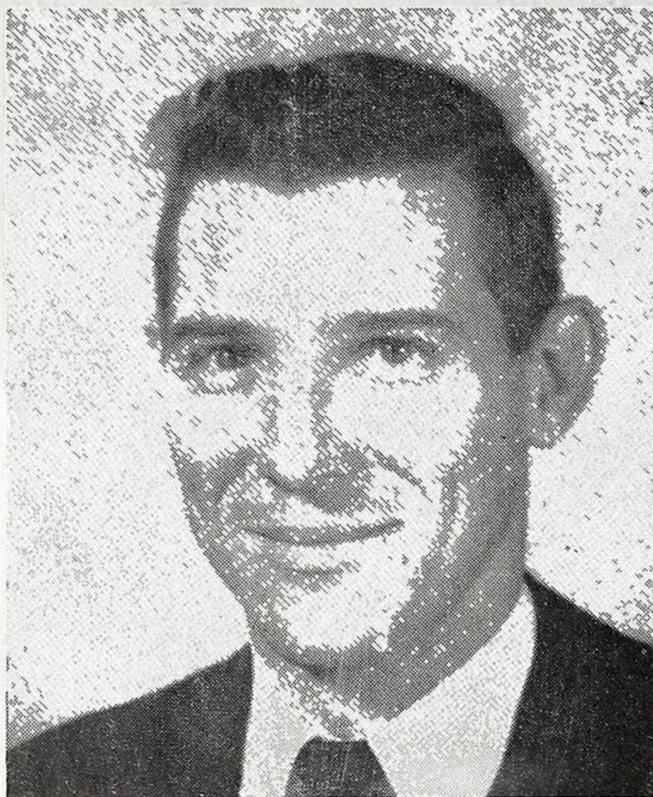
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OCT. 12, 1967  
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NUMBER 41

# State Convention Reaches Budget Goal Oct. 2

## Where Am I?



By Billy L. Davenport,  
Hickory Cove Church, Rogersville

"What is my goal in life?" What am I striving for?" "What is my purpose?" "Who am I?" These are questions which every individual asks himself at one time or another, sometimes calmly and meditatively or sometimes in agonizing uncertainty or



## BAPTIST AND REFLECTOR

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

ADMINISTRATIVE COMMITTEE: Charles Ausmus, Chairman; Lewis Bratcher, David Byrd, George Capps, Eugene Cotey, R. G. Elliott, Melvin Faulkner, Eugene Fleming, J. E. Ledbetter, Raymond Lloyd, Ralph Murray, O. C. Nugent, Richard Sims, Jonas L. Stewart, and Henry West.

NASHVILLE—Tennessee Baptists met their 1967 \$4,600,000 Cooperative Program operating budget October 2. This was 29 days ahead of schedule. The convention year ends October 31. Reports from Convention Treasurer, W. Fred Kendall, said receipts in his office October 2, for the Cooperative Program totaled \$4,631,216. This amount has been received since November 1, 1966 when the State Convention year began.

According to Dr. Kendall, receipts have been some \$201,216 above those of the same date last year. All Cooperative Program receipts during the rest of October will be divided on a 50-50 basis between the Tennessee Baptist and Southern Baptist conventions. This is in keeping with the Convention's decision last November relative to allocation of receipts received above the operating goal of \$4,600,000.

"Tennessee Baptist schools will be sharing heavily in the State's part of the surplus receipts," Dr. Kendall said. This is in agreement with the Convention's financial plan. He said indications now are that even greater support will be given the Coopera-

despair. They are old, old questions which have been asked and answered in every century of history. Yet they are also questions which every individual must ask and answer for himself in his own way. They are questions which I, as a pastor, hear expressed in many different ways as men and women in personal distress try to learn, understand or choose the directions which their lives are taking.

The philosopher, Socrates, once said: "Know thyself." Men today are even more preplexed by the quest to know the answers to these questions.

The Psalmist met these same questions when he ask the question, "What is man, that thou art mindful of him?"

In the account of the creation in Genesis, it is declared that man created in the image of God was appointed master of all created things. He was, moreover, placed in the garden of Eden. Then in man's attempt to grasp knowledge and to know himself, he alienated himself from the light of fellowship with God, and thus his intelligence was darkened and dwarfed rather than enlightened and enlarged. To know God is to know love and to know love is to love. Man knowing God is conscious of his love and that love of God is the generator of the love of man. Apart from meaning, knowledge and love, we are apart from Jesus Christ and apart from Jesus Christ, we know not what our life is nor our death, nor God, nor ourselves. With Jesus Christ, we can know.

tive Program in 1968 as some large Tennessee Baptist churches have now paid off their building debts and will be in a position to give more into the denomination financial plan inclusive of all missions, education and benevolence.

The Tennessee Baptist Convention expects to approve a \$5,000,000 Cooperative Program operating budget for 1968 at its session in Memphis, November 14-16. Receipts for this new budget will be divided on the same basis as the present with 1/3 to the Southern Baptist Convention and 2/3 to the Tennessee Baptist Convention and any surplus shared on a 50-50 basis.

## Readers Write . . .

Your opinions are welcomed. Please keep your letters brief. We do not have space for lengthy letters under "Readers Write."—The Editor.

### . . . Dr. White, Unexcelled Teacher

● A salute to you and your staff for the continued production of one of the best journals being produced anywhere . . .

I have just finished reading our Sunday School lesson for Sept. 24, by W. R. White. It is great. The lessons in our quarterlies are very good also, but Dr. White is an unexcelled teacher. . . —C. Gloria Smith, Indian Mound, Tenn.

### . . . Thanks From Alaska

● Please accept this letter of thanksgiving on behalf of all Alaska Baptists, especially those who are members of the churches of Fairbanks.

The magnitude of the response reveals the depth of compassion in the hearts of Southern Baptists everywhere.

The tremendous coverage provided through the pages of our state papers has resulted in the enlistment of needed workers, and in the soliciting of sufficient funds for the task. I have personally come to a new and enlarged appreciation of the contribution of the state paper in the Lord's work.

The "Volunteers" really came through. Thank you for 40 wonderful workers and your coverage of our needs.—E.W. Hunke, Jr., executive secretary-treasurer, Alaska Baptist Convention, P. O. Box 80, Anchorage, Alaska 99501.

# Survey Reveals Baptist Students May Not Be Rebels

By Jim Newton

**NASHVILLE (BP)**—A survey of Baptist students in ten colleges has revealed that the majority may not be the rebels some adult Baptists might have thought them to be.

When the survey was presented here to the Southern Baptist Convention Public Relations Advisory Committee, numerous denominational leaders commented in the hallways afterwards that they were amazed at some of the results.

More than half, 56.3 per cent, indicated they would seriously consider a church vocation if they felt a definite call or some reason.

More than 81 per cent endorsed a statement saying they believed that "the Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man."

About one-third said they felt specific Southern Baptist agencies were doing a "good" job, while less than 10 per cent felt they were doing a "poor" job.

The survey, analyzed in a 116-page book, was conducted by the research and statistics department of the Southern Baptist Sunday School Board at the request of the SBC Public Relations Advisory Committee, the SBC Education Commission, and the Sunday School Board's program of vocational guidance.

It sought to determine Baptist student opinions toward the denomination, discover factors in their choice of a college, and determine attitudes of the students toward church vocations.

Ten colleges and universities in Mississippi, Oklahoma, Tennessee, and North Carolina were surveyed, including four Baptist colleges. There were 1,106 usable responses to the survey.

The survey was designed as a comparative study of the attitudes of students in Baptist and non-Baptist schools in different regions in the south, said Tom Morris, project analyst for the study and staff member of the Sunday School Board research and statistics department.

Morris said he felt the opinions expressed by the students were fairly representative of student attitudes throughout the SBC, and that students respond favorably when they are not asked "loaded questions," when compared to other studies.

Distinctive geographic patterns were verified, especially in the theological questions, with more conservative attitudes, and attitudes more favorable toward the denomination expressed in order by the students in the colleges in the Far-South, the Southwest, the Mid-South, and the East South.

On theological questions, the responses

from the non-Baptist schools within a geographical area were generally more similar than those from all Baptist schools or for all non-Baptist schools, the summary of the survey stated.

Although 81.3 per cent agreed with the statement (mentioned earlier) that the Bible was written by men divinely inspired, another 56.4 per cent did not fully agree with the statement that the Bible "has God for its author, salvation for its end, and truth, without any mixture of error, for its matter."

Nearly 77 per cent agreed that "the criterion by which the Bible is to be interpreted is Jesus Christ.

Nearly 70 per cent agreed that "It reveals the principles by which God judges us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds and religious opinions should be tried."

In the field of vocational choice, 80.7 per cent stated that they wanted to feel they are directly helping other people in the work that they do.

A religious vocation was picked third (28.7 per cent) to education (49 per cent) and business (33.3 per cent) in the list of vocational areas which could satisfy the student's personal ambitions. Only 11.6 per

cent, however, indicated they anticipated some religious vocation.

A total of 59.1 per cent said they felt Baptist colleges were either extremely vital or somewhat vital to the denomination, while 25.9 per cent felt the colleges were not too vital or not vital at all.

On the matter of church attendance, 47.6 per cent of the students said they often do something on Sunday evening instead of going to church; and 54.4 per cent said they did not go to Sunday School as much as they did in high school.

Students attending Baptist colleges said the distinctive factors in picking a Baptist school were the smallness of the student body, the faculty-to-student ratio, and the influence of the pastor.

Students at non-Baptist colleges indicated that the distinctive factors that influenced their decision were expenses, buildings and facilities, the courses offered, and the influence of high school teachers and counselors.

Colleges and universities polled in the study were William Carey College (Baptist) Hattiesburg, Miss.; the University of Southern Mississippi, also in Hattiesburg; Oklahoma Baptist University, Shawnee; University of Oklahoma, Norman; and Oklahoma City University; Campbell College in Buies Creek, N.C.; University of North Carolina in Chapel Hill, N.C.; and Duke University, Durham, N.C.

## South Carolina Baptists To Consider Federal Aid

**COLUMBIA, S.C.**—When the South Carolina Baptist Convention meets here Nov. 14-16, it will consider a two-year study of a special committee which recommends that, in effect, the door be left open for South Carolina Baptist institutions to accept federal aid.

The Federal Aid Study Committee, however, did not endorse federal loans or grants for building purposes or any other type of federal aid. It made it clear, however, that it would not forbid them.

In the final analysis, the committee's report leaves the decision as to what type of federal aid would be acceptable in the hands of the boards of trustees for each institution, something which the nation-wide Baptist Education Study Committee has advocated.

The committee recommended five "safeguards" for the trustees to use in deciding what types of aid to accept, and also asked

the institutions to make an annual report to the convention on the types of government assistance it is receiving.

"Since our administrators have enjoyed a healthy relationship with the government, we do not feel that we should intensify their crisis by requesting them to forfeit or curtail this form of assistance," said the committee report concerning federal aid.

". . . Every institution could, in the light of its purpose, decide which programs would be in its best interest. Also, due to the multiplicity of types, it is virtually impossible for this committee to decide which ones might be acceptable or objectionable.

". . . We firmly believe that, in meeting the needs of our citizens, a cooperative ministry of church and state in which neither attempts to control the other is possible without an infringement upon our traditional beliefs. Cooperation need not destroy separation," the committee report stated.

# EDITORIALS .....

## A Referendum Won On Promises

Liquor-by-the-drink won in Metro Nashville's recent referendum. The "for" vote in Nashville had about the same edge that Memphis had "against" the same question in an earlier vote.

Why this reversal in Nashville over the vote in Memphis? We are not sure of the answers. Many people registered opinions they held before the election without being changed by the arguments of either side. Still it is likely that the tide was turned by those in Nashville and Davidson County who were sold a bill of goods labeled "better law enforcement." They were led to believe a vote "for" would mean rigidly regulated sales. They were told a bad liquor situation would be bettered through "a law that could be enforced"—promised by legalization of liquor-by-the-drink.

Liquor has always gained entry and acceptance through glib promises—supervision of sales, enforcement of regulation, riddance of bootleggers, stoppage of corruption, increase of revenue, improved business.

Money talked in the campaign. There was both

promise of revenue for Metro if the vote was "for" and indirect threat of increased taxes on the home owner if the measure failed to pass. Proponents of liquor-by-the-drink dominated the news media and also, the presentation on television.

Legalization of liquor-by-the-drink has promised in a big way. It won the margin by those promises. We hope those who lead in legalization of liquor-by-the-drink in Nashville will fully carry through on promises made of rigid control of sales and of strict enforcement of laws. These will be absolutely essential to check an alarming increase in vice and crime.

It is good to learn that AID (Against Increased Drinking) has not disbanded but continues as an effective organization. These citizens made a strong fight against legalization of liquor-by-the-drink. They will continue to be a needed group in Nashville as they AID promise-makers to remember to live up to their promises of strict control of liquor sales and rigid law enforcement.

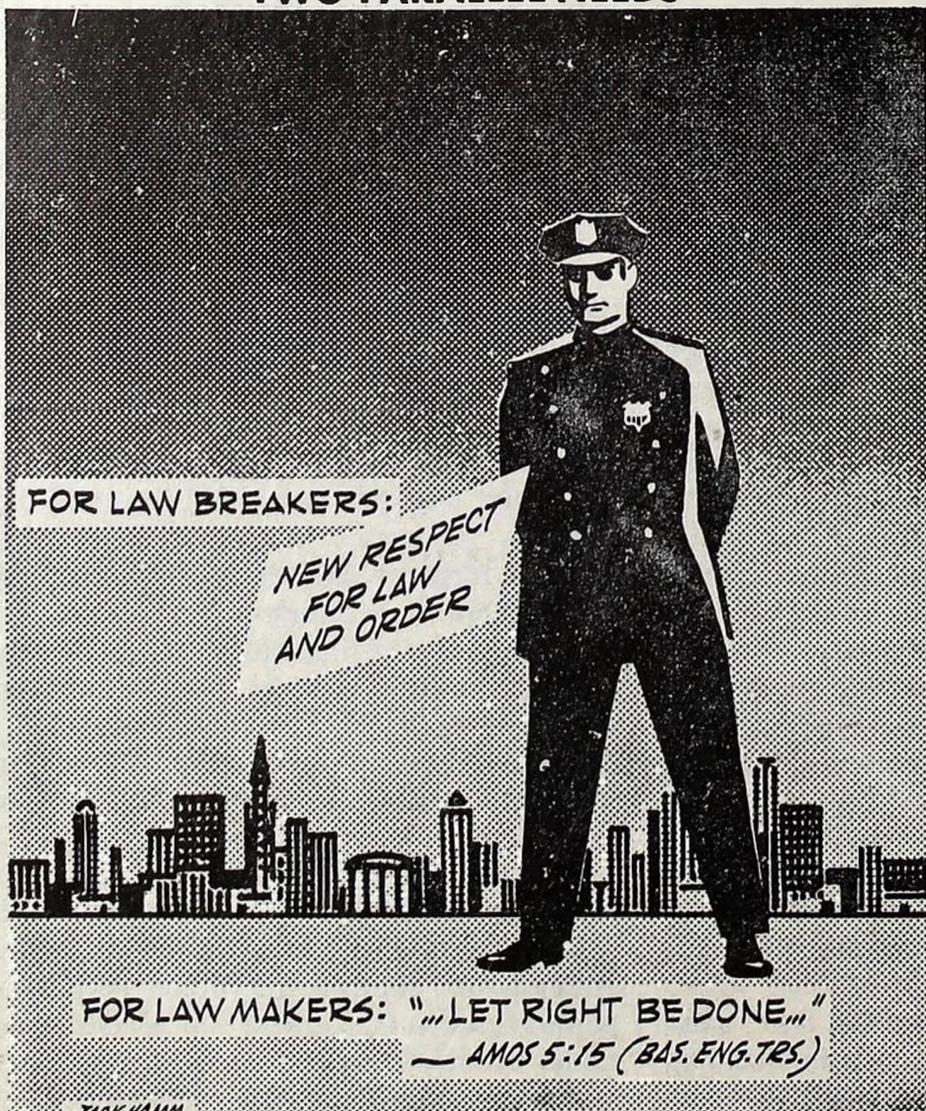
## Rights Of Small Groups

Some citizens have been concerned about the rights both of individuals and of small groups in our present day civic and political set up as vast changes plough up our cities with so-called urban renewal. Some feel they are losing in their fight for their rights against strong forces reshaping the community. They cry out but are not being heard.

The welfare of individuals, small organizations and small businesses may be sacrificed by social planners. A small religious group finds its property appropriated by a strong religious institution which under the planners has been favored for relocation in a redevelopment scheme.

One of our readers has felt this so keenly that he advertised in the Sept. 28 issue of this paper on page 6 to call attention to "Lost: Property Rights," suffered under the effect of a Metro Nashville's ordinance approved Aug. 15. He charges that this ordinance permitted "a private religious corporation to forcibly take over property rights of Blakemore Avenue Primitive Baptist Church in "Metro Nashville." The advertiser suggested that readers of this paper ask their congress-

### TWO PARALLEL NEEDS



# Is Alien Immersion Christian Baptism?

by W. Morgan Patterson  
Associate Professor of Church History  
The Southern Baptist Theological Seminary

Few subjects in the inventory of Christian theology and practice have been able to provoke such vigorous and continuing discussion as the subject of baptism. Its many-sided nature (meaning, mode, subject, authority, administrator, liturgy, etc.) has offered a broad basis for unending disputation and disagreement within Christendom. This has resulted in wide differences of opinion and practice among denominational groups.

Even among Baptists, who long ago settled the issues of proper candidate for baptism (a believer) and proper mode (immersion), the topic of baptism can still generate heat in discussion and open up differences among us. Perhaps no aspect of baptismal practice has been debated more by Baptists than so-called alien immersion. In the last one hundred and twenty years it has agitated Baptists in the South in particular.

What is "alien immersion"? In an article in the *ENCYCLOPEDIA OF SOUTHERN BAPTISTS* W. W. Barnes defines it as "a baptism, regularly performed in the name of the Trinity, on confession of faith in Jesus Christ as Saviour, by an administrator who belongs to a different ecclesiastical fellowship or church order" (vol. I, p. 32). The question that such a baptism raises for many is whether an immersion of a believer by a non-Baptist administrator can be considered a valid baptism.

Back in 1848 a Baptist pastor in Alabama wrote to the editor of the *WESTERN BAPTIST REVIEW* in Kentucky asking:

Will you give your views on the following question, viz: Is the immersion of a person in water into the name of the Trinity, upon a credible profession of faith in Christ, by a Pedo-baptist minister who has not been immersed, a valid baptism? This question is agitating the Muscle Shoal Association very much, and unless some judicious plan can be devised to settle the diffi-

culties amicably, no one can divine what will be the consequences.

Editor J. L. Waller replied by saying that the matter "should be left to the decision of the individual church, to be determined whenever a person, baptized as supposed above, presents himself for membership."

Noting that Baptists agree on the points of subject and mode, he then isolated a part of the issue: "Is the administrator necessary to the validity of baptism?" He thereupon argued for the negative by pointing out the insurmountable difficulties resulting from the affirmative. Logically he suggested (1) "that if the administrator be necessary to the validity of baptism now he was **always** necessary;" (2) "that no person, in these days, can possibly **know** that he has been baptized at all;" and (3) "that the affirmative of this question makes baptism an anomaly among divine institutions;—it makes it a duty which no one can know he has performed!"

This incident emphasizes the fact that historically Baptists have always been divided among themselves on the validity of "alien immersion." However, their belief in maximum freedom and church autonomy has convinced them that the decision ought to be left to each church.

Although the validity of non-Baptist baptisms was disputed long before the 1840's, among Southern Baptists the major influence on this issue has come from the nineteenth century movement known as Landmarkism. The Landmark position, formulated by J. R. Graves, preacher, editor, and debater, stressed the related ideas that only Baptist churches are valid churches and therefore only Baptist baptisms are valid baptisms. In fact, Landmarkism contended that the Kingdom of God was composed solely of Baptist churches.

But Landmarkism has distorted Baptist history by claiming erroneously that all Baptists once rejected so-called alien immersions. It has also violated the traditional

flexibility and freedom of Baptists by trying to coerce a uniformity of practice at this point. Frankly, to be consistent with the heritage of Baptists, the judgment of the validity of non-Baptist baptism should be made by each congregation, and that without censure from fellow Baptists.

It is better for us to ask what Christian baptism is. When the basic characteristics of New Testament baptism are present, then we should be prepared to acknowledge that act as a valid baptism, regardless of the administrator. Christian baptism is the immersion of a person in water, preceded by his credible profession of faith in Christ, administered in the name of the Father, Son, and Holy Spirit, and designed to confess Christ publicly, to become identified with the ideals of His Kingdom, and to demonstrate obedience to His will.

E. B. Pollard, prominent Baptist pastor in Virginia at the turn of the century, put it clearly when he said:

We have no lien on immersion. There is no peculiar Baptist baptism prerequisite to admission to our denomination—other than New Testament baptism; and a baptism having the vital elements of a New Testament baptism should be considered valid amongst Baptists.

And W. B. Johnson, one of the founding fathers of the Southern Baptist Convention in 1845, wrote:

The essence of true gospel baptism consists in the immersion in water of a spiritual believer, upon a profession of faith in Christ, by whomsoever the ordinance may be administered.

Such a position would bring us more into line with the New Testament and earlier Baptist practice, and would ease many tensions we find among us on the point of baptism.

man why individual and church property rights are lost under "Metro" in Tennessee.

Why are rights not recognized? Why are they not protected? We would point out that the person inserting this notice in *BAPTIST AND REFLECTOR* is not a member of Blakemore Avenue Primitive Baptist Church though its members have been very much upset by this ordinance. He, though not a member of that church, is concerned that any church or individual can find his property rights violated or threatened by such an ordinance.

Does any religious corporation or institution, such as a hospital in this instance, or a university have the right under any just political arrangement to preempt an area of the city of its residents and take over for its own purposes their property and also appropriate property owned by a church?

What protection do individuals and small groups have where they can be pushed around simply because they are little? How safe are the rights of any if they depend upon the one holding them being big, powerful and prominent enough to not be molested?

# Report Of Committee On Boards

The Committee on Boards of the Tennessee Baptist Convention presents the following nominations. All nominations for terms expiring in 1970 are being made by the Committee on Boards. Other nominations to fill the unexpired terms of men who have left the state or moved from one grand division to another, etc., are indicated with asterisks.

David R. Walker, Chairman  
James Lindsay  
Lloyd O. Barker  
James Canaday  
W. C. Garland  
M. Dale Larew  
Tom Madden  
J. G. Miller  
Robert C. Taylor

## EXECUTIVE BOARD

### Term Expiring 1970

1. Charles Ausmus, Knoxville—E
2. Hudson Hicks, Morristown—E
3. Branson Wiggins, Harriman—E
4. William Purdue, Kingsport—E
5. Robert L. Orr, Dyersburg—W
6. Jonas Stewart, Huntingdon—W
7. H.A. Hunderup, Jr., Millington—W
8. Howard Kolb, Memphis—W
9. Jerry Glisson, Memphis—W
10. Herbert Higdon, Dyer—W
11. L. Jack Criswell, Paris—W
12. Henry West, Covington—W
13. W. L. Baker, Doneison—C
14. Eugene Fleming, Fayetteville—C
15. Franklin Paschall, Nashville—C
16. William Swafford, Nashville—C
17. Kerney Bailey, Carthage—C
18. Eugene Cotey, Murfreesboro—C
19. T. Dorris Robinson, Waynesboro—C
20. William E. Crook, Nashville—C
21. J. C. Cartee, Johnson City—E
22. Charles D. Earl, New Tazewell—E
23. O. C. Rainwater, Loudon—E
24. Robert Capra, Lebanon—C
25. Mrs. A. C. Methvin, Shelbyville—C

### Term Expiring 1969

1. Wilford Lee, Elizabethton—E
2. J. William Harbin, Maryville—E
3. Ken Hubbard, Manchester—C
4. Bobby Zumbro, Dunlap—C
5. James D. Hopkins, Nashville—C
6. Maurice Coleman, Waverly—C
7. James F. Eaves, Memphis—W
8. Jesse Newton, Collierville—W
9. Keith Wooster, Dresden—W
10. Richard Allison, Jellico—E
11. Wade Darby, Jefferson City—E
12. Raymond Lloyd, Chattanooga—E
13. R. Richard Smith, Athens—E
14. Hayward Highfill, Clinton—E
15. J. E. Ledbetter, LaFollette—E
16. Robert D. McCray, Dandridge—E
17. James Jennings, Woodbury—C
18. James Harney, Lawrenceburg—C
19. George E. Capps, Cookeville—C
20. R. G. Elliott, Selmer—W
21. O. Wyndell Jones, Trenton—W
22. James A. Atchely, Bruceton—W
23. David Q. Byrd, Jackson—W
24. Gerald Martin, Memphis—W
25. Paul E. Brown, Memphis—W

### Term Expiring 1968

1. James A. Nunnery, Malesus—W\*
2. T. T. Newton, Ridgely—W
3. Lewis Bratcher, Kingston—E
4. Lewis Rhodes, Knoxville—E
5. Carl Allen, Hohenwald—C\*

6. Hoyte Huddleston, Lebanon—C
  7. Anderson McCulley, Sweetwater—E
  8. Ralph Murray, Knoxville—E
  9. Fred Kendall, II, Union City—W
  10. John Laida, Clarksville—C
  11. Melvin Faulkner, Erwin—E
  12. Bernard Scates, Ripley—W
  13. Lowell Knupp, Columbia—C
  14. S. S. Warren, Nashville—C
  15. O. C. Nugent, Nashville—C
  16. E. E. Deusner, Lexington—W
  17. Robert E. Brown, Jr., Alamo—W
  18. Hollis D. Jordon, Memphis—W
  19. William Dunning, Somerville—W
  20. Richard Patton, Portland—C
  21. James K. Simmons, Cross Plains—C
  22. H. Eugene Crawford, Franklin—C
  23. James E. Pitts, Rogersville—E
  24. A. Bruce Coyle, Signal Mtn.—E
  25. Robert Sanders, Knoxville—E
- E—Eastern Division  
C—Central Division  
W—Western Division

## TRUSTEES OF TENNESSEE BAPTIST FOUNDATION

### Term Expiring 1970

1. David E. Stewart, Brownsville
2. Tom Madden, Tullahoma
3. James P. Craine, Gallatin
4. Homer Waldrop, Jackson
5. George Logan, Nashville

### Term Expiring 1969

1. J. B. Avery, Jr., Alamo
2. Dale Glover, Obion
3. John O. Ellis, Nashville
4. H. C. Woolf, Maryville
5. Floyd Delaney, Chattanooga

### Term Expiring 1968

1. T. L. Seeber, Clinton
2. J. B. Carson, Kingsport
3. Melvin Harris, Nashville
4. Frank C. Ingraham, Nashville
5. Walton Bond, Milan

## BOARD OF MANAGERS OF CHILDREN'S HOMES

### Term Expiring 1970

1. Frank Ingraham, Nashville
2. O. M. Dangeau, Mckenzie
3. E. B. Bowen, Bolivar
4. Fred Vick, Nashville
5. Jim Winter, Oak Ridge
6. Freeman Wright, Kingsport
7. Charles Barham, Nashville
8. John Gatlin, Nashville
9. William McLin, Chattanooga

### Term Expiring 1969

1. Robert Lee, Columbia
2. Mrs. A. O. Herrington, Memphis
3. D. M. Renick, Memphis
4. Henry Preston, Chattanooga
5. Clifton Woolley, Memphis
6. Irvin Hays, Bartlett\*
7. Ansell Baker, Chattanooga
8. Haven Lowe, Knoxville
9. Mrs. Henry Horrell, Nashville

### Term Expiring 1968

1. Richard Lucas, Nashville
2. Herman Jacobs, Nashville
3. Mrs. M. K. Cobble, Knoxville
4. James M. Willett, Elizabethton\*
5. William F. Malone, Nashville
6. E. Lowell Adams, Memphis
7. Leon Bolton, Memphis
8. Gilley T. Stephens, Memphis
9. Raymond Lloyd, Chattanooga

## TRUSTEES OF BELMONT COLLEGE

### Term Expiring 1970

1. Herschell Emery, Nashville
2. Sam Ridley, Smyrna
3. Val Sanford, Nashville
4. Fred Wright, Nashville
5. Henry Horrell, Nashville
6. John Gibbs Humphrey, Springfield
7. Albert Maloney, Nashville
8. W. W. Wilkins, Shelbyville
9. Robert Norman, Nashville

### Term Expiring 1969

1. William L. Brown, Tullahoma
2. Robert Leonard, Nashville
3. Joe C. Carr, Nashville
4. John Laida, Clarksville
5. Robert Capra, Lebanon
6. Eugene Fleming, Fayetteville
7. Charles A. Wheeler, Nashville
8. C. L. (Jack) Todd, Jr., Murfreesboro
9. G. B. Clark, Nashville\*

### Term Expiring 1968

1. R. M. Gulbenk, Nashville
2. Carlyle Jennings, Murfreesboro
3. James D. Hopkins, Nashville
4. Jere Huey, Nashville\*
5. Herman King, Nashville
6. W. L. Baker, Donelson
7. Bush Cole, Nashville
8. Harry Moore, Columbia\*
9. James R. Trout, Gallatin

## TRUSTEES OF CARSON-NEWMAN COLLEGE

### Term Expiring 1970

1. Hamilton S. Burnett, Knoxville
2. Floyd C. Delaney, Chattanooga
3. Charles Ausmus, Knoxville
4. Thomas L. Davis, Morristown
5. Leonard Ladd, Harriman
6. William I. Powell, Hixson
7. Lawrence Smith, Rutledge
8. William Purdue, Kingsport
9. Ralph Norton, Chattanooga
10. J. D. Hale, Jefferson City
11. Luther Joe Thompson, Chattanooga

### Term Expiring 1969

1. Henry Blanc, Jefferson City
2. Robert H. Bible, Morristown
3. Guy Buckner, Lenoir City
4. John Howard Collett, Maynardsville
5. Arlie M. Lay, Oneida
6. William Harbin, Maryville
7. James A. Canaday, Johnson City
8. James McCluskey, Knoxville
9. R. R. Wisecarver, Greenville
10. Sneed Nevils, Crossville
11. Frank Milligan, Jefferson City

### Term Expiring 1968

1. Lonas Tarr, Jefferson City
2. Marion Shelby, LaFollette
3. Henry Chiles, Knoxville
4. Ivan T. Privette, Knoxville
5. Charles Bond, Knoxville
6. T. L. Seeber, Clinton
7. Gordon Greenwell, Knoxville
8. John Wallace, Morristown
9. Earl M. Reasor, Johnson City
10. Harry D. McNeely, Jr., Kingsport
11. Craig Ratliff, Newport

## TRUSTEES OF UNION UNIVERSITY

### Term Expiring 1970

1. Mrs. Bradford Duncan, Jackson
2. David Q. Byrd, Jackson
3. J. T. Miles, Paris
4. Hobart Townsend, Parsons

5. James E. Threlkeld, Memphis
6. D. R. Nunn, Halls
7. E. E. Deusner, Lexington
8. Dale Glover, Obion
- 9.
10. Travis Otey, Jackson
11. J. A. Hadley, Sr., Rutherford

**Term Expiring 1969**

1. B. B. Buford, Trenton
2. Brooks McLemore, Jackson
3. Carrol C. Owen, Paris
4. Lewis D. Ferrell, Memphis
5. James F. Eaves, Memphis
6. George Harvey, Jackson
7. Jonas Stewart, Huntingdon
8. W. A. Boston, Raleigh
9. Fred Wood, Memphis
10. D. R. Webb, Jr., Jackson
11. R. G. Elliott, Selmer

**Term Expiring 1968**

1. W. C. Garland, Humboldt
2. Jesse Newton, Colliersville
3. H. A. Waldrop, Jackson
4. George Jones, Memphis
5. B. W. Cobb, Brownsville
6. M. H. Sandridge, Memphis
7. Fred Kendall, II, Union City
8. S. Powers Smith, Henning\*
9. E. B. Bowen, Memphis
10. R. Paul Caudill, Memphis
11. T. T. Newton, Ridgely

**TRUSTEES OF HARRISON-CHILHOWEE**

**Term Expiring 1970**

1. Reece Harris, Johnson City
2. Mrs. Robert L. Ashe, Knoxville
3. John McGinnis, Knoxville
4. James W. Garrison, Memphis
5. Arthur Burcham, Tullahoma
6. Shields Webb, Lenoir City
7. St. George Jones, Rockwood

**Term Expiring 1969**

1. J. O. Carter, Nashville
2. Henry G. Ogles, Knoxville
3. Dott Baker, Knoxville
4. S. E. Sturdivant, Greenville
5. Hubert Smothers, Nashville
6. James H. Willson, Athens
7. G. C. Kyker, Oak Ridge

**Term Expiring 1968**

1. Frank Mc Spadden, Knoxville\*

2. Wendell Johnson, Cookeville
3. Wilson Lonas, Knoxville
4. Jack Hasson, Knoxville
5. Raymond Smith, Knoxville
6. James Pitts, Rogersville\*
7. James Lauderback, Alcoa

**TRUSTEES OF BAPTIST MEMORIAL HOSPITAL**

**Term Expiring 1970**

1. Ramsey Pollard, Memphis
2. C. M. Pickler, Memphis
3. H. P. Clemmer, Milan

**Term Expiring 1969**

1. Hays Owen, Covington
2. Ralph McIntyre, Chattanooga
3. Robert Orr, Dyersburg

**Term Expiring 1968**

1. Jennings B. George, Memphis
2. A. D. Foreman, Memphis
3. James Canaday, Johnson City

**TRUSTEES OF BAPTIST HOSPITAL, NASHVILLE**

**Term Expiring 1970**

1. Thomas Jarrell, Nashville
2. E. DeVaughn Woods, Nashville
3. Russel T. Martin, Nashville
4. Roy Babb, Nashville
5. Gaye L. McGlothlen, Nashville
6. George Capps, Cookeville
7. Vern Powers, Nashville
8. Charles Creagh, Nashville
9. Albert B. Maloney, Nashville

**Term Expiring 1969**

1. Franklin Paschall, Nashville
2. Grant L. Jones, Springfield
3. James Craine, Gallatin
4. William Rowan, Nashville
5. J. C. Edgar, Shelbyville
6. Russell M. Wallace, Clarksville
7. Lem Stevens, Nashville
8. Claude Garrett, Goodlettsville
9. Stirton Oman, Sr., Nashville

**Term Expiring 1968**

1. Tom Hitch, Columbia
2. Hardie Bass, Nashville
3. Lewis Moore, Nashville\*
4. Jack Massey, Nashville
5. A. E. Batts, Nashville
6. Robert Taylor, Nashville
7. Hobart Ford, Nashville

8. Walton Smith, Clarksville
9. Eugene Cotey, Murfreesboro

**TRUSTEES OF EAST TENNESSEE BAPTIST HOSPITAL**

**Term Expiring 1970**

1. Clifford G. Frost, Sevierville
2. Wade Darby, Jefferson City
3. Robert Sanders, Knoxville
4. Henry Chiles, Knoxville
5. Andrew J. Prince, Knoxville
6. M. W. Egerton, Jr., Knoxville
7. Horace Wells, Clinton
8. Lewis Rhodes, Knoxville
9. Joe McKenry, Knoxville

**Term Expiring 1969**

1. Mahan M. Siler, Sr., Knoxville
2. Gordon Greenwell, Knoxville
3. Mrs. Fred V. Brown, Knoxville
4. Edward Simpson, Knoxville
5. Charles Trentham, Knoxville
6. Donald O. Mirts, Knoxville
7. John Wallace, Morristown
8. Leonard Ladd, Harriman
9. Carl Ownby, Sevierville

**Term Expiring 1968**

1. Ivan Privette, Knoxville
2. Wallace Frazier, Knoxville\*
3. John D. Black, Knoxville
4. Russell Simmons, Rockwood
5. J. E. Ledbetter, LaFollette
6. Charles Bond, Knoxville
7. Bruce Edwards, Knoxville
8. Donald Rule, Etowah
9. John Churchman, Morristown

**COMMITTEE ON COMMITTEES**

**Term Expiring 1970**

1. \_\_\_\_\_, President and Vice President's Nomination
2. David Sharp, McMinnville, Committee on Board's Nomination
3. Dennis Lyle, Nashville, Committee on Board's Nomination

**Term Expiring 1970**

1. Eugene Cotey, Murfreesboro
2. Derris Davenport, Camden
3. Robert Sanders, Knoxville

**Term Expiring 1968**

1. Carl Allen, Chattanooga
2. Joe Stacker, Greeneville
3. Bob Troutman, Memphis

For action of the Tennessee Baptist Convention meeting Nov. 14-16, 1967 at Memphis' Bellevue Church.

# Report Of Committee On Committees

Respectfully Submitted,  
 Vern Powers, Chairman  
 Carl Allen  
 Homer Cate  
 H. Eugene Cotey  
 Derris A. Davenport  
 Carroll C. Owen  
 Robert A. Sanders  
 Joe Stacker  
 Robert Troutman

\* Temporary Chairman  
 \*\* Unexpired Term

**COMMITTEE ON ARRANGEMENTS**

**Three Years**

1. Shields Webb, Lenoir City
2. James Craine, Gallatin
3. William Bates, Martin

**Two Years**

1. James Harris, Chattanooga
2. Clarence Stewart, Pulaski
3. Fred Kendall, II, Union City

**One Year**

1. Bill Foote, Memphis
2. \*Wade Darby, Jefferson City, Chairman
3. Herman Jacobs, Nashville

**COMMITTEE ON CREDENTIALS**

**Three Years**

1. Jerry Songer, Cleveland
2. Richard Patton, Portland
3. George Horton, Union City

**Two Years**

1. J. Edward Lehman, Mountain City
2. Jim Turner, Shelbyville
3. Lewis H. Lynch, Jackson

**One Year**

1. J. Victor Brown, Maryville
2. \*Roger Shelton, Nashville, Chairman
3. Hugh Callens, Memphis

**COMMITTEE ON RESOLUTIONS**

**Three Years**

1. Louis Ball, Knoxville
2. Joe B. Good, Mt. Pleasant
3. Paul Caudill, Memphis

**Two Years**

1. John W. Outland, Bristol
2. Fred M. Chapman, Nashville
3. L. Jack Criswell, Paris

**One Year**

1. \*Hayward Highfill, Clinton, Chairman
2. \*\*Buford Cockrum, Livingston
3. Henry West, Covington

**COMMITTEE ON AUDITS**

**Three Years**

1. Raymond Sanderson, Rockwood
2. Glenn Herndon, Woodbury
3. Irvin Hays, Bartlett

**Two Years**

1. \*\*Earl Wilson, Knoxville
2. George Hill, Springfield
3. Billy Hammonds, Parsons

**One Year**

1. \*Herschel Emery, Nashville, Chairman
2. Wendell Crews, Athens
3. Ralph Bray, Jackson

**COMMITTEE ON THE JOURNAL**

**Three Years**

1. J. C. Cartee, Johnson City
2. Davis C. Woolley, Nashville
3. Raymond Boston, Dresden

**Two Years**

1. Harry Welch, Chattanooga
2. Jim Henry, Nashville
3. John Brown, Memphis

**One Year**

1. James Hutson, Lewisburg
2. Brooks Ramsey, Memphis
3. \*William C. Rice, Knoxville, Chairman

**COMMITTEE ON BOARDS**

**Three Years**

1. Haven Lowe, Knoxville
2. Gaye L. McGlothlen, Nashville
3. (President & Vice Presidents' Nomination)

**Two Years**

1. Dale Larew, Chattanooga
2. Lloyd Barker, Memphis
3. Bob Taylor, Nashville

**One Year**

1. \*Tom Madden, Tullahoma, Chairman
2. W. C. Garland, Humboldt
3. David Walker, Cleveland

# Tennessee Topics

**Dillard A. West** has been called by First Church, Trezevant. He has been serving First Church, Sonora, Kentucky. A native of West Tennessee, he is a graduate of Union University and Southwestern Seminary.

**John G. Humphrey** for 20½ years service as Superintendent of Sunday School at Springfield Church was honored September 24 for his dedicated abilities and hard work. The Standard Sunday School Banner for '66-67 was presented Mr. Humphrey, making the 14th such standard banner during his superintendency. He was the recipient of a gift certificate for a set of Bible Commentaries of his choice, a folder of letters of appreciation and a plaque. Mr. Humphrey, a deacon, will continue in service in Sunday School as superintendent of one of the adult departments. **J. B. Porter** has been elected his successor as general superintendent.

**Millard F. Mayo, Jr.** joined the Baptist Sunday School Board, Nashville, Sept. 1 as an office supervisor in the Broadman Films department. Son of **Mr. and Mrs. M. F. Mayo, Sr.**, Nashville, he was minister of education at Judson Church before accepting his new post. He is current vice-president of the Nashville Religious Education Association.

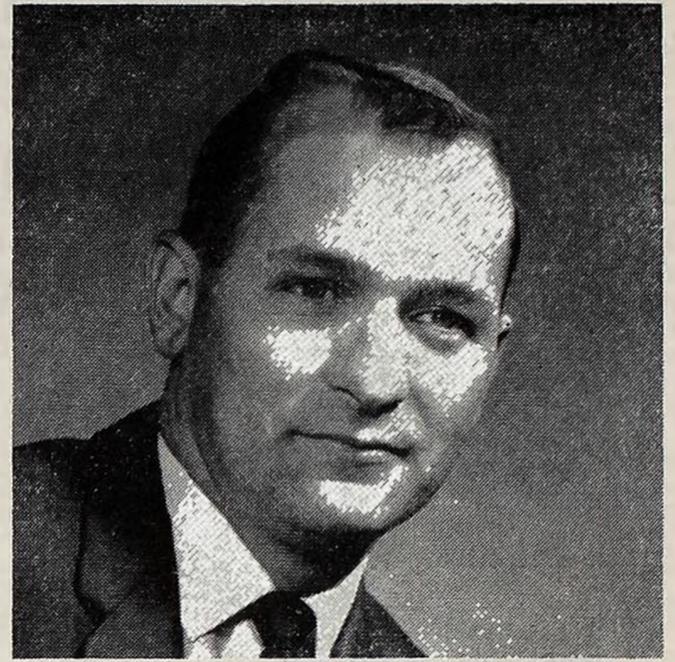
**James O. Lowery** of Collinwood has been ordained by West Point Church, Lawrence Association. Pastor **Paul Z. Ball** of Collinwood served as moderator, Marvin Moore as clerk. The charge to the candidate was made by **Wayne Allen** of Waynesboro, the sermon by **Paul Z. Ball**.

Sept. 24, First Church Dunlap marked the fifth anniversary of Pastor **Bobby Zumbro**, presenting to him and his family a wooden bucket filled with currency. Judge **Tom Greer Jr.**, one of the deacons, made the presentation during the morning worship hour expressing the love and appreciation of the church for the pastor and his family.

Zumbro came to the Dunlap church in Sept. 1962 from First Church Whiteville. There he had served five and one-half years as pastor. The Zumbros have two children **Susan** and **Tommy**.

Beech River Association—Saltillo called **Gary R. Aslin** of Jackson as pastor. He teaches school in Madison County and serves the church each Sunday. The church installed air-conditioning. Pastor **Grover C. Roper** at Hopewell reports the new building is completed. It is of block construction and stands just back of the old frame building. Dedication services will be held soon. **La Vaughn Moody** of Kansas City, Mo., is the new pastor at Bible Hill. Son of the late **Walter A. Moody**, he is also continuing the radio ministry on the Lexington radio station each Sunday morning that his father began several years ago. Mt. Ararat bricked the educational building in the spring and during the summer it remodeled the auditorium. Some of the changes are new paneling, choir loft, pulpit platform, carpet on the floor, ceiling and walls, and relocation of floor furnaces. **James Cass** has been pastor since May. **Doyle Fagan** resigned as pastor of Wildersville. During his two-year ministry with the church a parsonage was built and a speaker system installed in the auditorium. **Don Harris** is pastor at Huron and Pine Grove churches.

Pastor **Charles M. Sharits** was honored by Glenwood Church, Knox Association, with a "This is Your Life" program by the young people and their leaders. Some 600 people were present on this occasion, the eighth anniversary of the pastor. There were 25 special guests, many of whom were out of town participants in the program. The program was heard by **Mrs. Sharits** who had undergone recent surgery and was in the hospital. This sharing of the program was through the cooperation of the phone company by way of a special amplifier. The pastor and his family were presented a stereo following a reception. **Clyde Hawkins**, Sunday School Superintendent, was narrator.



**PARIS**—George A. Daigle, Jr., 28 pastor of Fairview Church here since last March, died Sept. 26 of cancer after several months illness.

A native of Fayette, La., he had previously served at Pinson Church, Hebron Church, and First Church, Decaturville. He is survived by his wife (nee Betty Iris Williamson of Brownsville) and three children Edward, 8, Tamela, 6, and LeAnn, 3. A number of pastors were present and shared in the funeral service. Burial was at Memorial Cemetery, Paris. "A radiant witness to the end, he continued to win people to the Lord even while confined to his home and in the hospital," is a tribute that was paid him.

**Fred O. Ponton**, pastor of John Sevier Church, Knoxville, reports a community-wide revival held in the John Sevier Community, Aug. 14-25, and sponsored by the churches of the community. **Jimmy Stallings** of Macon, Ga., was the evangelist and **J. Wallace Stallings**, Knoxville, song leader. There were 24 professions of faith, 30 rededications and many other types of decisions. Ponton further stated, "This provided a good spiritual uplift in the community, and established a better understanding between the churches in Christian service."

**George Strickler, Jr.**, native of Kingsport, recently became pastor of Chardon Chapel, Chardon, Ohio, and Training Union director for Cuyahoga Baptist Association. He is a graduate of Carson-Newman College and Southern Baptist Seminary.

**Martha Ann Blount**, missionary to South Brazil, has moved to Rio de Janeiro, following initial language study. She will assist several Brazilian Baptist organizations with children's work. (Her address is Caixa Postal 950-ZC-00, Rio de Janeiro, Guanabara, Brazil.) She taught school in Nashville prior to missionary appointment in 1966.

Lincoln Avenue Church, Newport, ordained **Ottis Gregg** and **Probe Wood** as deacons.

First Church, LaVergne, was led in revival Sept. 10-17 by Pastor **James Lee** of Nashville's Hillhurst Church. There were 15 baptisms, two others on professions of faith, five by letter, two for full-time Christian service and many rededications reported. **Eaul Ursury** is the pastor.

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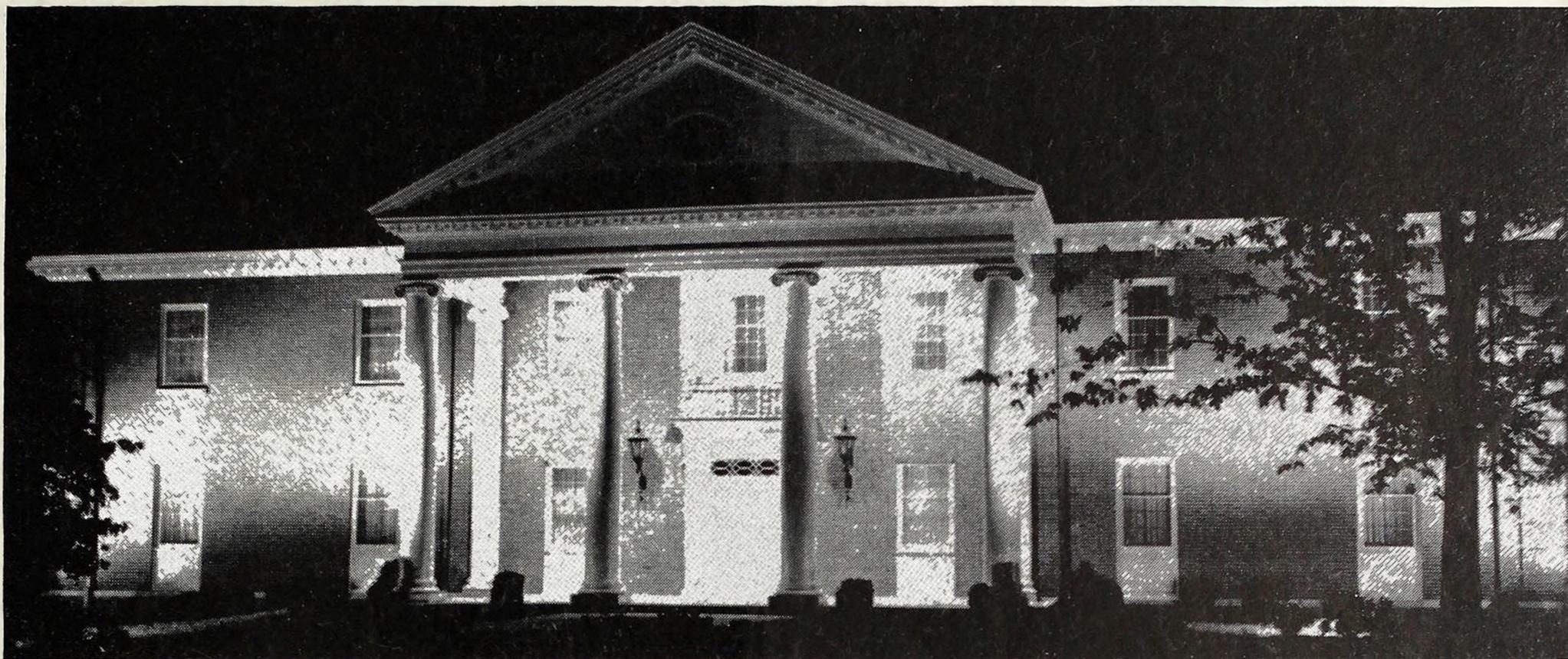
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# C-N Dedicates Structure Honoring Fites



**CARSON-NEWMAN'S NEW FITE ADMINISTRATION BUILDING**—In recognition of nineteen years of devoted service to Carson-Newman, the new College Administration Building has been named for President and Mrs. Daniel Harley Fite. The building was officially opened October 8. Prior to open house there was a dedication program on the lawn of the West Campus. Dr. Charles Trentham, pastor of the First Church of Knoxville, brought the principal address.

## Union University Enrolls 840 Students

Union University reports a total enrollment of 840 students, 741 for a full academic schedule on the Jackson campus.

A break-down by classes as compared with 1966 enrollment figures shows a decline in the lower classes, but an increase of 39 students in the Senior Class.

Officials at the college say the increase in the number of seniors is a result of the academically strong Freshman Class of 1964.

Academic Dean Charles Taylor said "the strong students stay with you and a good freshman group insures a larger percentage who see their college careers through to completion."

Union's enrollment summary also shows the largest number of students, 721, are from Tenn. with 299 from Madison County. Dean Taylor said, "Even with a slight decrease we seem to be continuing in the tradition of having one-third of our student body from the county."

In all students are enrolled from 31 Tenn. counties. There are students from 16 other states and three foreign countries.

Dr. Robert E. Craig who came to Jackson in Sept. as the new president of Union, spoke optimistically of what he thought the survey revealed. "I think the enrollment figure is good in view of the administrative change, the increase in the number of area



**NASHVILLE**—Truck beds become the "pulpit," drums, guitars and piano become the "organ," dust and gravel become the "carpet" and excitement-seekers become the "congregation" as Singing Youth of Belmont Heights Church here proclaim "Good News" in seven performances at the state fair.

"Never in the history of the Tennessee State Fair has the Gospel been presented to so many people as this year" said Harold G. King, director of Education and Promotion for Nashville Baptists.

"Good News," a religious folk musical which speaks the gospel to today's people, in today's beat, through today's language will be presented at the Tennessee Baptist Pastor's Conference meeting in Memphis in November.

colleges, and the fact that Union was undecided for more than a year as to location."

Concerning the future progress of the institution in regard to campus expansion and student enrollment, Dr. Craig said, "We

will begin actual construction of the new chapel-auditorium within the next few weeks and this will signify the launching of a program of campus expansion which we anticipate will continue without interruption for the next five years."

A *Must* for your fall program

# TRAINING UNION REGIONAL PLANNING MEETINGS

Time 6:45

Conferences for All Age Groups (Associational and Church Leadership)

**PURPOSE:** To Launch the Training Union Program for 1968

**THEME:** A Church Ministering

Southwestern Region	Oct. 23	Brownsville Church
Northwestern Region	Oct. 24	First Church, Dresden
South Central Region	Oct. 26	First Church, Lewisburg
Central Region	Oct. 27	Tenn. Baptist Convention Bldg.
North Central Region	Oct. 30	First Church, Smithville
Southeastern Region	Oct. 31	First Church, Dayton
Northeastern Region	Nov. 2	First Church, Greeneville
Eastern Region	Nov. 3	First Church, Clinton

**STATEMENT OF OWNERSHIP  
MANAGEMENT AND CIRCULATION**  
(Act of October 23, 1962; Section 4369,  
Title 39, United States Code)

Date of filing, September 28, 1967. Title of publication, Baptist and Reflector. Frequency of issue, weekly except during Christmas week. Location of known office of publication, 1812 Belmont Blvd., Nashville, Davidson Co., Tennessee 37203. Location of the headquarters or general business office of the publishers, 1812 Belmont Blvd., Nashville, Tennessee 37203. Names and addresses of publisher, editor, and managing editor—publisher, Executive Board, Tennessee Baptist Convention 1812 Belmont Blvd. Nashville, Tennessee 37203; editor, Richard N. Owen, 1812 Belmont Blvd., Nashville, Tennessee 37203; managing editor, Richard N. Owen, 1812 Belmont Blvd., Nashville, Tennessee 37203.

Owner (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given.) Name—Executive Board, Tennessee Baptist Convention; address, 1812 Belmont Blvd., Nashville, Tennessee 37203. Known bondholders, mortgagees and other holders owning or holding 1 percent or more of total amount of bonds, mortgages or other securities—None.

Total No. copies (net press run)—Average No. copies each issue during preceding 12 months, 80,000; single issue nearest to filing date 80,000.

**Paid circulation:**

1. To term subscribers by mail, carrier delivery or by other means; Average No. copies each issue during preceding 12 months, 72,500; single issue nearest to filing date, 72,690.

2. Sales through agents, newsdealers, or otherwise, none. Free distribution (including samples) by mail, carrier delivery or by other means; Average No. copies each issue during preceding 12 months, 1,000; single issue nearest to filing date, 1,318.

Total No. of copies each issue (net press run) during preceding 12 months, 80,000; single issue nearest to filing date, 80,000.

I certify that the statements made by me above are correct and complete.

Richard N. Owen  
Editor

## Two BWA Observers Named For Vatican Lay Congress

WASHINGTON (BP)—Two Baptist World Alliance Executive Committee members have been named to serve as observer-consultants at the forthcoming Third Congress of the Lay Apostolate of the Roman Catholic Church.

The Congress will meet Nov. 11-18, at the Vatican City in Rome.

It is believed to be the first time that the Baptist World Alliance has named representatives to attend a meeting at the Vatican.

Alliance representatives will be Claus Meister, a layman and professor of languages at Baptist Theological Seminary in Ruschlikon, Switzerland; and C. Ronald Goulding, associate secretary of the Baptist World Alliance with offices in London.

They were asked to represent the Alliance by Josef Nordenhaug, general secretary of the Alliance with offices here.

The two men will attend the sessions in Rome and "report back to the general secretary of the Alliance any information

which may be of help in understanding the religious world scene of today," Nordenhaug said.

The Alliance general secretary also announced appointment of Goulding and Rudolf Thaut of Hamburg, Germany, to represent the Alliance at the 450th anniversary celebration of the Reformation at Wittenburg, East Germany, Oct. 28-Nov. 5.

This celebration, marking the anniversary of the date Martin Luther nailed his famed 95 theses on the door of Castle Church in Wittenburg, is sponsored by the Lutheran Church.

Thaut is president of the Baptist Theological School at Hamburg and is former general secretary of the union of Baptist churches in Germany. He also is a member of the Baptist World Alliance Executive Committee.

Nordenhaug made the appointments to both meetings in keeping with authorization given him by the Alliance Executive Committee meeting in Nashville to name such representatives as he thinks wise to meetings of other denominational groups.

An inquiry from the Vatican asking if the Alliance would consider an invitation to send observers to Vatican Council II was discussed by the Executive Committee at its meeting in Oslo Norway in 1962, but the committee decided not to encourage an invitation.

"We have, however, consistently sought to keep fully informed on religious affairs of all faith," Nordenhaug said.

## WRITERS

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S. S. Task Interpretation

“Teach The Biblical Revelation”

by Bob Patterson

In recent years it has been suggested that it is a task of the Sunday School “to teach the Biblical revelation.”

This wording differs slightly from what we have said for years was one of the purposes of the Sunday School, “to teach the Bible.”

What is the difference between saying, “teach the Bible,” and “teach the Biblical revelation”? Is there validity in this change in terminology? Or are we just juggling words?

Most people probably have a wholesome and meaningful concept in mind when they talk about teaching the Bible. However, in some situations the teaching of the Bible might fall far short of what needs to be done in the church setting through the Sunday School.

Have you ever been in a Sunday School class, and when the bell rang, you were keenly conscious that you were still back in the first century? Have you ever come out wondering, “so what?” Have you ever felt, “Well, it was a good history lesson”? Perhaps so.

So, the Bible may be taught simply from a historical standpoint. Or the Bible may be taught from a literary standpoint, with emphasis upon the many literary forms. Or, the Bible may be taught from a biographical standpoint. In any of these cases the Bible would be approached primarily from an academic viewpoint only. It would be emphasized primarily as a collection of stories, literature, etc. Most people teaching would not recognize the limitations of their teaching, but the practical outcome may be the same.

“Teaching the Bible” at a child’s level may be simply telling stories and memorizing words of Scripture. Though these are good in their places, Bible learning experiences must go further.

So “teaching the Bible” may, in actual practice, fall far short of our intent and purpose.

But “Teaching the Biblical revelation” means far more than learning the Bible on the academic or the historical level. Such a concept recognizes the necessity of seeing the Bible as much more than historical fact.

“Teaching the Biblical revelation” necessitates a searching for the practical spiritual truth of the Word of God and making application of that truth to our lives today.

It recognizes that through the historical facts and stories, God is revealing Himself, His will, His way to today’s world. “Teaching the Biblical revelation” means teaching

To Appear At State Baptist Men’s Meet



J. Robert Bradley will again appear on the program of the Baptist Men’s Convention to be held Dec. 1-2 at Belmont Heights church in Nashville. His return appearance is to honor a special request of the men who attended the Convention last year.

Mr. Bradley, presently Director of Church Music of the Sunday School Publishing Board, is a world famous singer of gospel music. He has studied music both in the United States and abroad.

He has sung before heads of state, the Baptist World Alliance, as well as many other religious gatherings. He is a dedicated servant of the Lord and we are honored to have him with us.

Baptist men plan now to attend your own state meeting Dec. 1-2, Belmont Heights Church, Nashville. A program the Lord can bless is already in the making.

Roy J. Gilleland, Jr.  
Brotherhood Department

the Bible as God’s Word, God’s message, God’s revelation of himself to you and me here and now in such a way that we must respond.

“Teaching the Biblical revelation” means communicating the spiritual truths of God’s word to every person of whatever age or aptitude at his own level so that he can understand, respond, and apply. It means a learning experience in the Word of God with the Holy Spirit acting as very real guide and teacher. It means changing minds and lives in response to the work of the Spirit through the Word.

This is the kind of Bible teaching we need. This is what the churches must do today. This is the task to which Sunday School workers must dedicate themselves.

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# Attendance & Additions

Churches S.S. T.U. Add.

October 1, 1967

Churches	S.S.	T.U.	Add.
Alamo, First	299	100	
Alcoa, Calvary	185	81	
First	480	228	1
Athens, First	605	217	
West End Mission	72	43	
Auburntown, Prosperity	123	69	
Baxter, First	109	73	
Brownsville	593	181	
Mission	79		
Calhoun, First	170	87	
Chattanooga, Calvary	254	107	
Pinebreeze Mission	28		1
Central	861	268	3
Meadowview	59	27	
Concord	535	205	
East Brainerd	295	97	2
East Lake	492	146	
First	850	202	7
Morris Hill	279		
Northside	400	104	2
Oakwood	544	180	7
Ooltewah	181	77	
Red Bank	1198	315	7
Ridgedale	525	217	5
St. Elmo	331	97	
White Oak	474	131	
Tremont	121	35	2
Woodland Park	251	103	
Clarksville, First	1089	180	11
Gracey Avenue	312	135	2
Hilldale	244	108	7
New Providence	249	82	3
Pleasant View	284	119	2
Ridgecrest	11		
Spring Creek	190	60	
Cleveland, Big Spring	327	123	
Blue Springs	74	42	
North	458	185	
Westwood	257	100	
Clinton, First	594	202	8
Second	463	135	6
Collierville, First	369	99	3
Columbia, First	500	120	
Highland Park	402	150	1
Northside	130	61	1
Concord, First	350	130	5
Cookeville, Bangham Heights	89	67	
First	586	148	11
Washington Avenue	259	100	
Corryton	247	102	
Crossville, First	211	79	
Homestead	190	66	2
Oak Hill	111	53	
Daisy, First	289	116	4
Dickson, First	339	128	
Dunlap, First	160	63	1
Dyersburg, Southside	177	98	
Elizabethton, Immanuel	312	104	
Oak Street	213	79	1
Siam	197	75	
Etowah, First	337	89	
North	352	80	1
Goodlettsville, First	607	200	7
Madison Creek	158	79	
Grand Junction, First	419	80	
Greeneville, First	408	138	2
Cross Anchor	24	28	
Second	167	64	1
Greenbrier, Bethel	164	84	
First	363	115	
Jordonia	90		
Light Chapel	63	52	
Piney Grove	162	44	
Trenton Street	335	118	2
Hendersonville, First	881	183	23
Henry	85	43	
Hixson, Central	396	200	1
First	394	102	1
Humboldt, First	536	159	
Jackson, Ararat	124	90	
Calvary	511	240	8
First	839	267	3
Highland Park	305	118	
North	264	142	1
Parkview	375	135	1
West	838	399	5
Woodland	140	48	
Jasper, First	223	65	
Johnson City, Antioch	135	86	
Central	656	131	4
North	237	70	
Unaka Avenue	375	104	
Kenton, First	231	86	
Macedonia	92	101	
Kingsport, Colonial	527	194	1
First	927	228	2
Litz Manor	249	89	
Kingston, Cedar Grove	272	165	1
First	421	154	2
Knoxville, Beaver Dam	372	156	2
Black Oak Heights	278	117	
Broadway	811	210	7
Central (Bearden)	800	306	9
Central (FT C)	1187	406	2
Fifth Avenue	624	100	3
First	1218	189	20
Grace	500	166	1
Immanuel	393	118	
Lincoln Park	1030	302	
McCalla Avenue	750	250	4
Mount Carmel	157	80	
Mt. Harmony	261	137	6
Meridian	675	149	2
New Hopewell	299	138	
Sharon	242	72	
Smithwood	691	202	2
South	545	174	3
Wallace Memorial	720	250	5
West Lonsdale	398	210	
Lawrenceburg, Deerfield	146	105	
First	205	61	1
Highland Park	300	139	
Meadow View	96	62	
Lebanon, Rocky Valley	176	59	2
Lenoir City, Calvary	190	61	
Dixie Lee	178	79	
First	392	111	
Kingston Pike	179	61	
Pleasant Hill	141	121	2
Lewisburg, First	301	85	2
Livingston, First	258	119	
Loudon, Union Fork Creek	92	86	
Louisville, Beech Grove	152	116	4
Madison, Alta Loma	309	129	2
First	469	94	
Neely's Bend	146	59	
Malesus	277	108	
Manchester, First	331	152	
Trinity	151	90	
Martin, Central	368	138	11
Mount Pelia	150	46	
Southside	169	69	
Maryville, Armona	178	111	
Broadway	601	256	15
Everett Hills	502	213	2
First	808	247	2
Forest Hill	174	79	
Four Mile	108	75	
Madison Avenue	190	73	
Mt. Lebanon	224	118	1
Monte Vista	302	148	
Oak Street	147	84	
Old Piney	159	91	
Stock Creek	244	112	2
Unity	125	73	
Wildwood	110	81	
McEwen, First	90	33	1
McKenzie, First	390	118	
McMinnville, Gath	124	60	
Magness Memorial	313	61	
Westside	51	30	
Mt. Juliet	284	143	
Medon, New Union	98	82	
Memphis, Ardmore	668	315	
Bartlett	510	215	3
Barton Heights	202	67	
Bellevue	1610	684	6
Berclair	900	389	
Beverly Hills	503	205	1
Boulevard	232	90	
Brunswick	112	62	
Charjean	266	80	
Cordova	125	58	
Dellwood	510	188	
East Frayser	73	45	5
East Park	222	122	2
Egypt	158	62	1
Ellendale	212	85	3
Elliston Avenue	391	190	
Fairlawn	545	258	8
First	1356	228	2
Fisherville	164	80	
Glen Park	364	199	5
Highland Heights	1129	588	3
Hollywood	275	136	
Kennedy	549	271	4
LaBelle Haven	737	253	
LaBelle Place	296	107	2
Macon Road	247	112	
Malcomb Avenue	118	46	
Manassas Street	127	88	2
McLean	510	137	2
Merton Avenue	381	159	1
National Avenue	384	138	
Oakhaven	651	229	1
Oakville Memorial	401	104	
Parkway Village	672	198	5
Peabody	178	119	
Bel Park	88	29	
Evergreen	29	27	
Raleigh	635	139	
Range Hills	233	101	8
Rugby Hills	312	156	4
Scenic Hills	248	103	1
Second	955	323	14
Sky View	469	224	1
Southland	403	157	2
Southmoor	262	115	1
Speedway Terrace	638	297	
Summer Avenue	51	29	
Temple	875	249	1
Trinity	819	321	11
Union Avenue	976	164	1
Westmont	176	93	5
Westwood	502	148	2
Whitehaven	823	254	5
Milan, First	479	131	6
Northside	211	94	1
Monterey, First	223	74	
Moscow, Oak Grove	69	54	
Murfreesboro, First	736	151	4
Calvary	126	55	
Immanuel	86	40	2
Powell's Chapel	122	84	
Southeast	258	113	
Third	320	81	12
Woodbury Road	233	101	
Nashville, Belmont Heights	1086	362	
Madison Street	77	59	
Crieveewood	752	168	10
Dalewood	376	142	2
Dickerson Road	469	143	7
Donelson, First	817	206	
Donelson View	236	141	
Eastland	555	169	1
Fairview	182	50	
First	1447	570	16
Carroll Street	120	56	
Cora Tibbs	46	21	
Gallatin Road	351	124	
Grace	792	270	7
Harsh Chapel	182	68	1
Haywood Hills	504	219	4
Hermitage Hills	465	181	1
Hillhurst	268	122	2
Ivy Memorial	289	98	3
Joelton	337	140	
Judson	411	107	1
Benton Avenue	90	29	
Junior League Home	36		
Lockeland	461	80	2
Lyle Lane	77	43	3
Maplewood	177	73	1
New Hope	130	83	1
Park Avenue	978	300	15
Riverside	279	89	3
Rosedale	183	76	
Tusculum Hills	447	99	
Two Rivers	292	166	10
Woodbine	576	183	
Oak Ridge, Robertsville	668	204	
Old Hickory, First	416	177	3
Peytonville	33	23	
Rayon City	190	91	
Temple		116	2
Oliver Springs, Beech Park	161	85	
First	189	63	
Parsons, First	239	105	2
Philadelphia, Cedar Fork	143		
Portland, First	362	132	
Powell, First	259	76	2
Glenwood	389	175	
Rockford	123	57	1
Rockwood, Eureka	112	71	
White's Creek	83	39	4
Rogersville, East	224	118	
Henard's Chapel	155	135	
Hickory Cove	66	37	
Rutherford, First	129		
Savannah, First	206	73	2
St. Joseph, First	70	48	
Selmer, First	282	109	
Sevierville, Dupont	107	59	
First	545	177	
Seymour, First Chilhowee	216	61	2
Shelbyville, First	402	106	2
Flat Creek	33		
Hickory Hill	31	17	
Shelbyville Mills	200	84	
Smyrna, First	368	108	
Somerville, First	288	155	1
Sparta, First	209	73	2
Sweetwater, First	466	129	
Oakland	59	46	
Trenton, First	400	98	
Troy	222	111	
Tulahoma, First	578	186	2
Center Grove	40	20	
Hickerson Memorial	63	20	
Union City, First	685	186	
Second	324	122	1
Watertown, Round Lick	194	92	
Waverly, First	241	63	
Waynesboro, Green River	175	84	3
White House	197	57	
Whiteville, First	167	65	
Winchester, First	210	72	

# What We Learned From Jessé

By John H. Tullock

It was the Sunday before the beginning of Freshman Orientation Week at Belmont College. My brother, Jack W. Tullock of Cleveland, Tennessee, brought his daughter to Nashville to enter Belmont and came by to see us. A small, very dark-skinned young man got out of the car and my brother said, "John, this is Jessé." This is how we met him.

Jessé Ramos de Cerqueira (pronounced sir-kay-rah) came to the United States to visit the Burley E. Cadars, missionaries to Brazil who were on furlough at Cleveland. Since the law school in Rio de Janeiro, where he was a third year student, was closed by a student strike, the Cadars urged Jessé to apply for a student visa and to attend a Baptist college for a year to improve his English. My brother volunteered to bring him to Nashville when he decided to try to attend Belmont. Jack brought him to our home to see if we would keep him for two nights since he had an appointment to see President Gabhart on Tuesday about getting into school. Church groups in Cleveland had already agreed to help with his school expenses.

By Tuesday, the magic of Jessé's personality had done its work. Even our married children were urging us to give Jessé a home for his year at Belmont. If you ever met Jessé or heard him speak, you can see why we were not hard to persuade. At Belmont, as elsewhere, nobody could pronounce his last name but if you asked a person if he knew Jessé, he probably did. Interestingly enough, Jessé could not remember last names either, so he knew all the students by their first names.

Now Jessé has returned to Rio de Janeiro to continue his law studies but he will be remembered by all those whose lives he has touched. He spoke in numerous churches and had more prolonged contact with three churches: Valley View and Riverside Churches in Nashville and Riddleton Church in the New Salem Association where my family and I serve. In addition to gifts for speaking to them, these churches made other contributions. The Riddleton Church made a contribution to the building fund of Jessé's home church in Rio in his honor instead of exchanging Christmas gifts among themselves. At the same time, their Lottie Moon Christmas Offering was the greatest ever. Valley View gave him a cash gift as a going-away present and a member of Riverside gave him summer employment so he could earn money for his return trip home.

In a more personal way, Jessé became to our family a son and a brother. From him we learned some important lessons. We learned that there are more important things on which to judge a person than the color of his skin. Jessé's friends in

Brazil had warned him to come to the United States because his color would cause him to be mistreated. When you got to know Jessé, you forgot his skin color. I wonder if there isn't a lesson here for us in relation to our own neighbors whose skins are darker than ours. A second thing that we learned was that a stranger can turn out to be a very wonderful person. Had you told us that Sunday afternoon that one year later the whole family would feel that it was losing one of its members when he went away, we probably would never have believed you. I hope that we learned from Jessé that we should give

strangers a chance to prove that they are persons worth knowing.

Knowing Jessé took the "foreign" out of foreign missions. Jessé's father has been a Baptist for nearly fifty years and, as I have implied, Jessé is a very radiant Christian. Through letters and pictures we have become acquainted with various members of his family. As a result, we no longer give money to "foreign" missions. Rather, we give money to help spread the Gospel among our friends in other lands for God works with them just as he works with us.

Yes, our Brazilian son is back in Rio de Janeiro now, but what he has given us this past year has convinced us that, through God's help, he has much to give to his own nation and to the cause of Christ in the years ahead.

**Dr. John H. Tullock is Professor of Bible and Greek at Belmont College, Nashville.**

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SUNDAY SCHOOL LESSON FOR OCTOBER 15, 1967—By W. R. White

# The Joy Of Worship

**Basic Passages:** Deut. 12:10-12; Psalm 100; I Thess. 5:16-18

**Focal Passages:** Deut. 12:10-12; Psalm 100; I Thess. 5:16-18

We should not look on worship as a solemn duty but as a joyous privilege. Joy means an inner feeling of happy good will.

We should not drive ourselves to worship. We should look forward to it with eager delight.

The proper posture and attitude require a very healthy spiritual condition. This grows out of a proper relationship to God in Christ. It necessitates repentance, comital and full surrender. A gladsome worship requires that there be nothing between our souls and the Savior. It means a relaxed relationship between us and our Lord. The well springs of a serene peace will bubble up in our hearts if all is well with our souls.

Worship can be an ecstatic experience of high spiritual elation. How often do we reach such heights in our worship. It should come to us more often. The Lord is delighted with such worship. We are built up by it rapidly.

**Primacy of Joy Psalm 100:1-5**

All lands are to make a joyful sound to the Lord. Evidently God enjoys the music and melody of happiness.

We are to work for the Lord with a song in our hearts and singing on our lips. His service is not irksome nor His worship burdensome. A lilting rhythm is to possess our whole being when we serve and worship the Lord.

This is not an arbitrary injunction. It should be a normal reaction to what He is and what He does. We are His handiwork and the beneficiaries of His shepherding care. He is a good God whose mercy is so patient and lasting. His truth is so permanent and persistent.

Pagan gods are worshiped mainly out of cringing, enslaving fear. Our Lord, the true and living God, is worshiped not with horrifying dread but with a holy reverence in a spirit of freedom and joy. We are to enter into His gates or His sacred, focused presence with blessings on our lips and praise in our souls.

**The Focused Worship Deut. 12:10-12**

There was a time when we were fighting for our health. We had a frail body and a

flat chest. We breathed normally and unconsciously most of the time. However, at regular intervals we would get out into fresh air and breathe deeply. In time our lungs grew, our chest filled out and our whole being seemed to be much healthier.

We must be ever in an attitude of worship but there are times when we are to come into the focused, conscious presence of God for a season of meaningful worship.

God is everywhere of course, but He designated a place where Israel might meet Him in a special way. God indicated to His people where and how He wanted them to worship Him in their new land to which He was leading them.

They were to come with every type of sacrifice and offerings, tithes, and choice vows. They were to come rejoicing and praising God. They were to come by families and households which included all types of employees and servants.

**Worship in Perpetuity I Thess. 5:16-18**

Rejoicing, praying and thanksgiving were to go on without cessation. Notice that rejoicing comes first here, thanksgiving last and prayer in between. There may be no significance in the order but there is to be the mingling of the ingredients in a complete worship experience. A happy, radiant, interceding, grateful people will be a powerful witness.

The note of joy is emphasized in both Testaments. The God revealed to Israel in the Old Covenants and in the New, was a God pleased with music and joy.

The early Christians met every kind of adversity and even death with a radiant joy. The world had seen nothing like it. That holy glow with few exceptions has grown rather dim. It must be recovered.

A thoroughly nourished experience of depth is in order. It will recover our lost glow. We have been spoiled with affluence, prestige and popularity. We have not sought great experiences with God because we have been doing too well after an earthly fashion.

On one of the mission fields in Asia a Christian missionary was accused of having either rubbed on his face something that gave him a beautiful radiance or of having taken a medicine that gave him such a lovely glow. However, it was the reality and satisfying presence of Christ in his heart that made him glow.

Christian joy is contagious. It will impress and win. However, it will not last if exposed too much to either the sin of commission or omission. It will not last in the experience of an inactive disciple.

Just activity itself will not give us real joy. The joy of the Lord will give us strength and energy. These will be restless

ON MATTERS OF

## Family Living

By

Dr. B. David Edens  
Head, Family Life  
Education Department  
Stephens College  
Columbia, Missouri 65201



## Discipline By Consent

Authoritarianism in the family is passing. The necessity is upon the family to achieve its ends by consent.

In Harry Emerson Fosdick's autobiography, he tells of the following experience: "Starting for school one morning my father turned to my mother, who was waving him goodby, and said: 'Tell Harry he can cut the grass today, if he feels like it.' Then after a few steps he turned back and added: 'Tell Harry he had better feel like it!'" Fosdick goes on to say that he had called that "the best advice ever given me."

In a sense, what his father said about cutting the grass is not as contradictory as it sounds. Authority needs to be identified objectively with what is right, with what makes for good in life. A child then chooses to be for it or against it. A child must come to understand how important it is not to leave toys at the foot of a badly illuminated stairway, particularly when grandfather is visiting. When he comes to realize that on his own volition he is doing a good thing, he will grow in the meaning of self.

A child grows by choices. We all know that. But they must be responsible choices, not choices of anarchy. When parents are able to guide and become a part of the plan or the problem, a child knows that he is not alone in the venture. Even though the decision rests in his hands, the child is inclined to make a choice of the good. There follows growth. This is the way that vital Christian living develops. You can call this "discipline by consent."

for action in the truly happy child of God. Going and glowing is the privilege of the Christian. This going is to be voluntary and the glowing is to be spontaneous, never an effort.

The lost radiance of early Christianity and the lost idea of every Christian's being a witness constitute a fearful damage to the faith and its impact on the world.

A profound renewal growing out of a deep experience of the great verities of the faith will recover for us our lost radiance and lost witness. It will automatically rejuvenate us at the point of our greatest weakness. The joy bells will ring in our hearts and the radiance will come to our faces again.

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# Children's Page

## GOD'S WONDROUS WORLD\* WALKING PINCUSHION

By Julia F. Lieser

The porcupine leads a solitary existence. Being a walking prickly pincushion, full of deadly barbed spines, does not encourage friendship—even among members of its own species.

The porcupine is a heavy, slow-moving animal. This animal doesn't have to move fast because of its unique method of defense. Its back, sides, and tail are covered with long hairs mixed with strong, barbed quills. These quills, or spines, usually lie flat over the porcupine's body. But when the animal becomes excited, the quills stand out straight and stiff.

Some people would try to make you believe that the porcupine can shoot these quills, like so many little arrows shot from bows. This is not true. The ends have tiny barbs, like those on a fishhook. When touched by a person or another animal, the quills easily come loose from the porcupine's skin and imbed themselves in the enemy's flesh. It is a very painful process to remove these quills. If they are not taken out, they continue to work their way into the muscles. Sometimes they pierce a vital organ, causing death.

Some enemies of the porcupine—such as the fox, lynx, coyote, and mountain lion—try to flip the animal over and grasp its underside, where there are no quills. Sometimes they are successful, but other times they are not. The porcupine can roll itself into a compact, spiny ball and remain that way until danger has passed.

A porcupine is born in late spring in a rock crevice, a thicket, or a hollow log. It is born fully developed, with fur and soft quills, which quickly harden. Within fifteen minutes, the baby can walk and lash its tail. In only a few weeks, it can climb and it stops nursing. It follows its mother the rest of the summer, even though it is well able to fend for itself at this tender age.

The porcupine belongs to the family of gnawing mammals, the rodents. It has sharp, front incisors that enable it to gnaw bark from trees or even to eat up planks and boards. Porcupines crave salt. Anything humans have touched is likely to have a faint aura of salt from perspiration. This is enough to give Porky an appetite. Abandoned farmhouses or miner's shacks often display large holes in the floor where porcupines have dined.

Porcupines like to climb trees. Some-

## BIBLE WORD SQUARE\*

By Dot Womack

1	2	3
2		
3		

1. Where David put the five stones for slaying Goliath (1 Sam. 17:40)
2. A king of Judah who pleased God (1 Kings 15:8-11)
3. One of Joseph's brothers (Gen. 35:22-26)

Answers

1. bag                      2. Asa                      3. Gad

times during the winter, one will stay in a tree for days at a time. He sleeps on a branch with all four legs dangling. He wakes occasionally to nibble bark from the trunk.

The porcupine is a strict vegetarian. He eats bark, roots, and stems. In the spring, he turns his attention to tree buds, flowers, catkins, and leaves of willow, maple, and cottonwood trees. In the summer, he may sample fruit or grain.

Porky is an excellent swimmer. His inner coat of fur traps air and makes him buoyant in the water. Porky is a short, stocky animal with small head, eyes, and ears. He has short legs and a short, heavy tail. His body is highly arched. The fur is black with white tips. The spines are yellowish, tipped

## THE FRIENDS' TEA PARTY\*

By Carolyn Joyce

Kay and Patty had been playing happily all morning. It was a lovely fall day, just right for being in Kay's playhouse and on her swing set. Patty was new in the neighborhood. Kay was the first friend she had met. They giggled and chattered gaily as they dressed their dolls in pretty clothes and pushed them in their doll buggies.

Kay's mother smiled as she glanced out the window and saw them playing. It made her happy to see the children having so much fun. She decided to surprise them with some pink lemonade and sugar cookies for a tea party.

Suddenly, as she was preparing the surprise, she realized how quiet everything was. She looked out the window and saw Patty sitting all alone on the step. Out by the playhouse, Kay was talking with Laurie, another friend.

## Laughs . . .

"My poor Persian cat," the caller cried, "has been up in my walnut tree all day and can't get down. Please send a fire truck and ladder right away."

The operator on duty patiently explained that the policy of rescuing cats from trees had been discontinued 30 years ago because cats had proved their ability to get down from trees by themselves.

The woman insisted, pointing out that she paid taxes for our salaries, and wound up telling us how her pet would starve to death in the tree if we didn't come immediately and rescue him.

The operator's classic answer came over the loudspeaker in every firehouse in the city:

"Look, lady—did you ever see the skeleton of a cat in a tree?"

Any fool can criticize, condemn, and complain—and most fools do.

If you keep your mind sufficiently open, people will throw a lot of rubbish into it.

with black and white. The quills grow, shed, and are replaced like the fur—though not seasonally.

The porcupine is nocturnal. He sleeps in the day and roams by night, hunting for food. Under cover of night, he ambles along, his keen sense of smell guiding him to food and his sharp hearing warning of the presence of an enemy. His eyesight is poor, but he does not need it much at night, anyhow. At dawn, Porky returns to his den in a rock crevice or small thicket. This den has none of the comforts of home—no nest of leaves, no bed of grass. Porky naps alone, rises to dine alone. Nature's walking pincushion is a solitary figure.

Kay's mother opened the door, and asked, "Is something wrong, Patty?"

"Yes."

"Can you tell me what it is?"

"I don't know her," said Patty quietly, as she pointed to Laurie.

"Oh. Well, I think we can fix that. Kay, come here, please," called mother.

Kay came running. Her mother whispered in her ear.

"Oh!"

Laurie was smiling. Kay ran to Laurie, took her hand, and brought her back to Patty.

Then, taking Patty's hand, she said, "Patty, I want you to meet my friend, Laurie. And Laurie, this is my new friend, Patty. She just moved in yesterday."

The girls were all smiling as Mommy went inside. And a few minutes later, three friends sat down to a tea party in the playhouse.

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