

BAPTIST & REFLECTOR

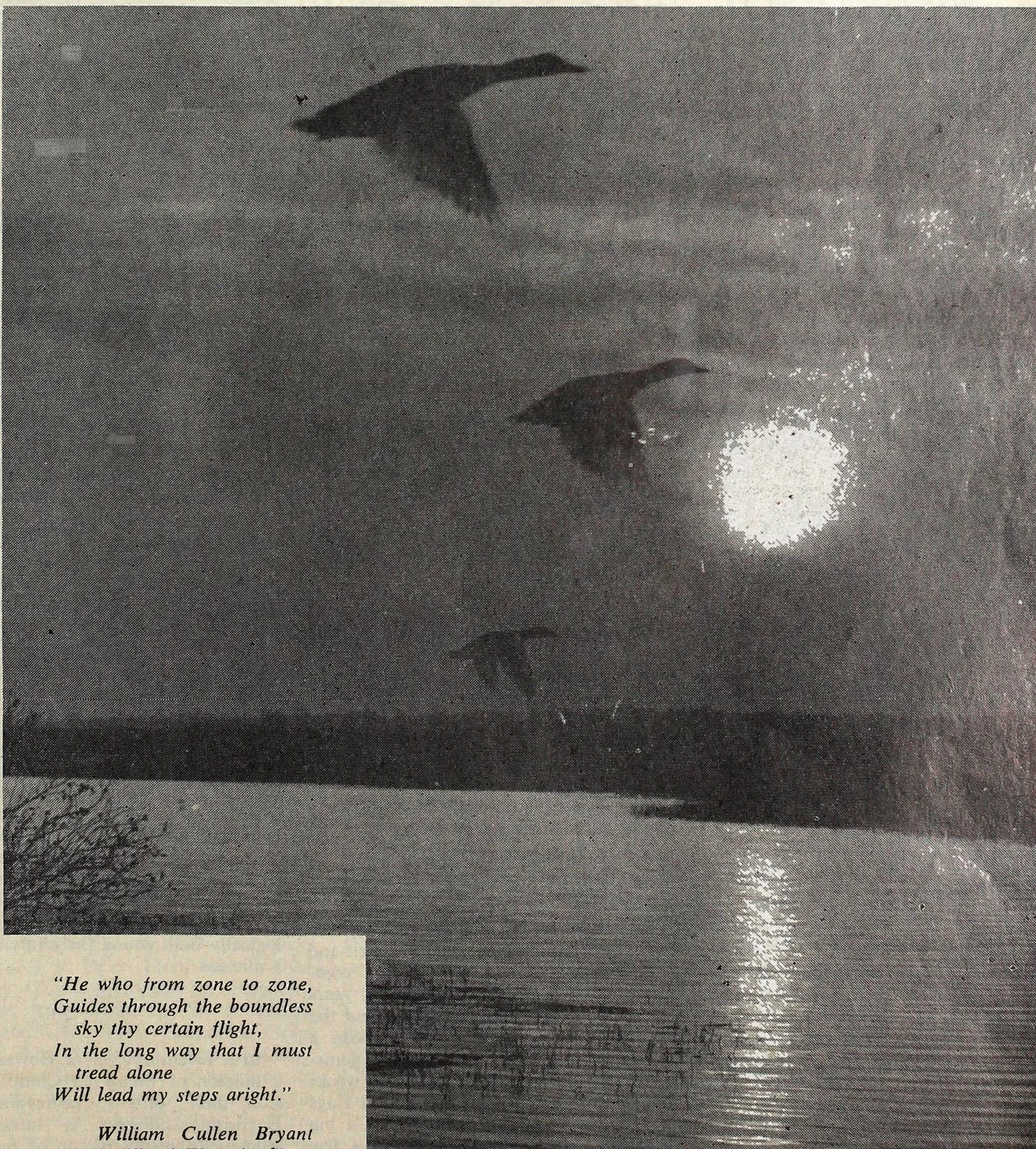
JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

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*"He who from zone to zone,
Guides through the boundless
sky thy certain flight,
In the long way that I must
tread alone
Will lead my steps aright."*

*William Cullen Bryant
in "To A Waterfowl"*

—H. Armstrong Roberts

LEBANON TENN
BGT MISSIONS

THE PASTOR AND OLD PEOPLE

S. L. Morgan, Sr., Wake Forest, N. C.

Our church is rejoicing over the coming of a new pastor soon. I especially. For I am "stricken in years", and have the care of a dear one who can never be well. For many years I was a pastor with the heart of a shepherd, I dare to believe, and now myself feel the need of a shepherd.

I did a daring thing the Sunday morning recently when we called a pastor. The pulpit committee had made a detailed, satisfying report. They had made a careful investigation of the minister and his record, and felt sure he would be both a good preacher and pastor. It was known that a pastor was to be called, and the church was full, with a hundred or so seminary students present. The call seemed certain.

For once the urge to speak mastered my modesty, and I was on my feet saying strongly. "I'm much more concerned to have a good pastor than a great preacher—especially one with a heart for the great and growing multitude to which I belong, the aged and near-shut-ins. Many know that for some years now this group has been my major interest, and to do something for them my distinct sense of mission. I've written much in their interest, and letters have come to me by the score and hundred from across the continent. In many places I've gone out of my way to look up these aged and lonely ones and to get first hand information about how they feel. The result is a burning conviction that these aged and shut-ins—by the millions—are the most neglected and wretched portion of our population.



BAPTIST AND REFLECTOR

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Journal of Tennessee Baptist Convention

RICHARD N. OWEN Editor
JOSEPH B. KESLER, JR. Business Manager

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It seemed the psychological moment to lodge an appeal for a worthy ministry to this large group in our community, both on the part of the new pastor and of the church membership. I gave several vivid examples out of my experience and from the letters received.

I thanked the moderator later for letting me speak 3-4 minutes. And an able young student preacher said, "I'm glad you said what you did, for two reasons: first, it ought to have been said, and, second, because it was good to see that our church democracy at its best can break through our cut-and-dried routine to say what needs to be said." Anyhow my conscience was relieved by "breaking through" with a plea in behalf of the 20 million of our population above 60 years of age, perhaps half of whom are doomed by our culture to live in enforced idleness and to die before their time from the corroding sense of uselessness and futility.

A Few Examples

To make the matter vivid in my talk I sketched rapidly several examples from my observation and letters received: On a preaching mission in a rural community I heard of an aged couple, 87 and 88. I dropped in to see them five minutes—he blind and nearly deaf. I talked several minutes, shouted a tiny prayer into his ear and left. He called me back from the door—lonely and hungry for one more word. Lately he died—near 90.

My recent article, "A Pastor with the Shepherd Heart", brought me letters, one from a lonely, aging couple—unsigned ("God knows why"). Signing might spot for someone the pastor they loved. They said, "Our pastor is such an admirable man and preacher, and we love him. He conducted a funeral in our home nearly a year ago, and he has not been in our home since. And we need him so; if only he would drop in for five minutes!"

A Texas woman, 88, cultured widow of a Baptist minister, writes me now and then—heart-hungry for contact with even a stranger that cares. Lately her pastor wrote me to reassure me she is a radiant spirit and not a grouch. She wrote, "I'm not complaining, I'm only mystified. For many years I was active in the Sunday school and the missionary groups. Since 80 I've been a shut-in. And I long for people. But sometimes not a soul from my church in weeks drops in, and days pass when no one rings my phone for a cheery word. It is a big event when my pastor drops in for a few minutes and offers a prayer. But he can

get around to me only once in several months.

"One day someone called up to my apartment: 'Here is someone to see you—calling a name. I remembered it as the name of a man who had recently been elected a deacon in my church. I thought, 'Can it be possible a deacon has come to see me?' For once I had asked the chairman of the deacons, "Don't the deacons ever visit the shut-ins?" and he said, "No, we don't do it that way any more!" (Wonder what they thought they were for!)

"It turned out my visitor was actually the recently elected deacon, a prominent businessman recently retired. He gave me a lovely visit and offered a prayer. He said, 'The pastor said he had tried in vain to get someone to head the extension department and visit the shut-ins. My wife and I told him we'd undertake it; and we are coming to see you once a month.' And tears came to his eyes as he talked to me of the loneliness of the shut-ins. I felt it was a new day for the church."

Similar letters come to me from many states. A man of evident refinement wrote of his lonely life in his little house by the roadside. He said seldom did anyone, even his pastor drop in to see him. The loneliness was depressing. But two years later he wrote me buoyantly. He said he had adjusted himself to doing without people, and he had concluded that, with God present, one could discover the truth of "never alone." But I'm sure that any church that compels one to make this discovery for lack of human companionship is guilty of a grave sin of omission.

I confess to a feeling of joyful expectation in the coming of a pastor reputed to have the heart of a shepherd. Mine is a family of preachers, and the incidents given above are far from implying criticism of pastors. Many known to me have true shepherd hearts. Yet I know the times try the soul of the pastor. For most people today live at high tension, and many break under it, creating a vast need for pastoral care, greater indeed than any pastor can meet adequately.

And so the last word of my little speech needs to be sounded in every church: "I'm sure that no pastor today can adequately minister to the growing multitude in every community that need him: the aged and shut-ins, the lonely and discouraged, the straying and lost. The only remedy I see is a true pastoral ministry supplemented by a group of trained lay men and women, logically built round the church officials as a nucleus.

In a recent revival at Howard's Chapel, a mission of Memorial Church of Livingston, there were 13 professions of faith. Harrison Ledbetter is mission pastor. Homer Robinson, pastor of the Memorial Church, did the preaching.

Income Tax Savings

Whether or not a minister of education, minister of music, and minister of youth, who give full time to a church, may accept use of a parsonage or a rental allowance without reporting it for income tax purposes, is a question which needs an answer.

Recently I talked with a minister of education who told me that the church gives him an amount for rent and an accountant told him to not report it as income. A minister of music related that he lived in one state and a local Internal Revenue office advised him to not report as income the amount designated by the church for his rent, but on moving to another state, a local Internal Revenue office advised him that he should report the rental allowance as income and pay the tax. There is a minister of music living in a home owned by the church who does not report the free rent as income because he has heard it is not taxable.

This led me to write the Commissioner of Internal Revenue, Washington, D. C., seeking an answer. From the reply signed by Lester W. Utter, Chief, Individual Income Tax Branch, Washington, I quote the closing paragraph: "The questions presented have been under consideration for some time. They involve the interpretation of section 107 of the 1954 Code, an entirely new provision of law, in respect of which there is no precedents. Further, regulations under the section have not yet been issued. The regulations, when issued, may answer your questions but if they do not, you may renew your inquiry."

According to an employee in the Internal

Revenue Service, this means that the Commissioner of Internal Revenue has not given an interpretation and until he does issue regulations explaining the part of the 1954 Code dealing with clergymen, no one knows whether a minister of music or a minister of education is considered under the classification of clergyman or not. A parsonage or rental allowance is not reported by a clergyman for income tax purposes.

Because the status of these church employees has not been decided, churches should arrange for the employees to have a rental allowance by designating a part of his salary to provide him a home.

If a designated part of the above mentioned staff members' compensation is for rental allowance, and a favorable interpretation is later published, and he has paid taxes on the allowance, he can file an amended return and recover the taxes. If an unfavorable interpretation is received and he has not paid the taxes on the rental allowance or parsonage used, he will be responsible for back taxes for the previous three years, but no longer because of the statute of limitation.

The purpose of this little article is to encourage churches to designate a part of the salaries as rental allowance so that if a favorable opinion is given on the 1954 Code, the employees will be in a position to take advantage of the income tax saving.

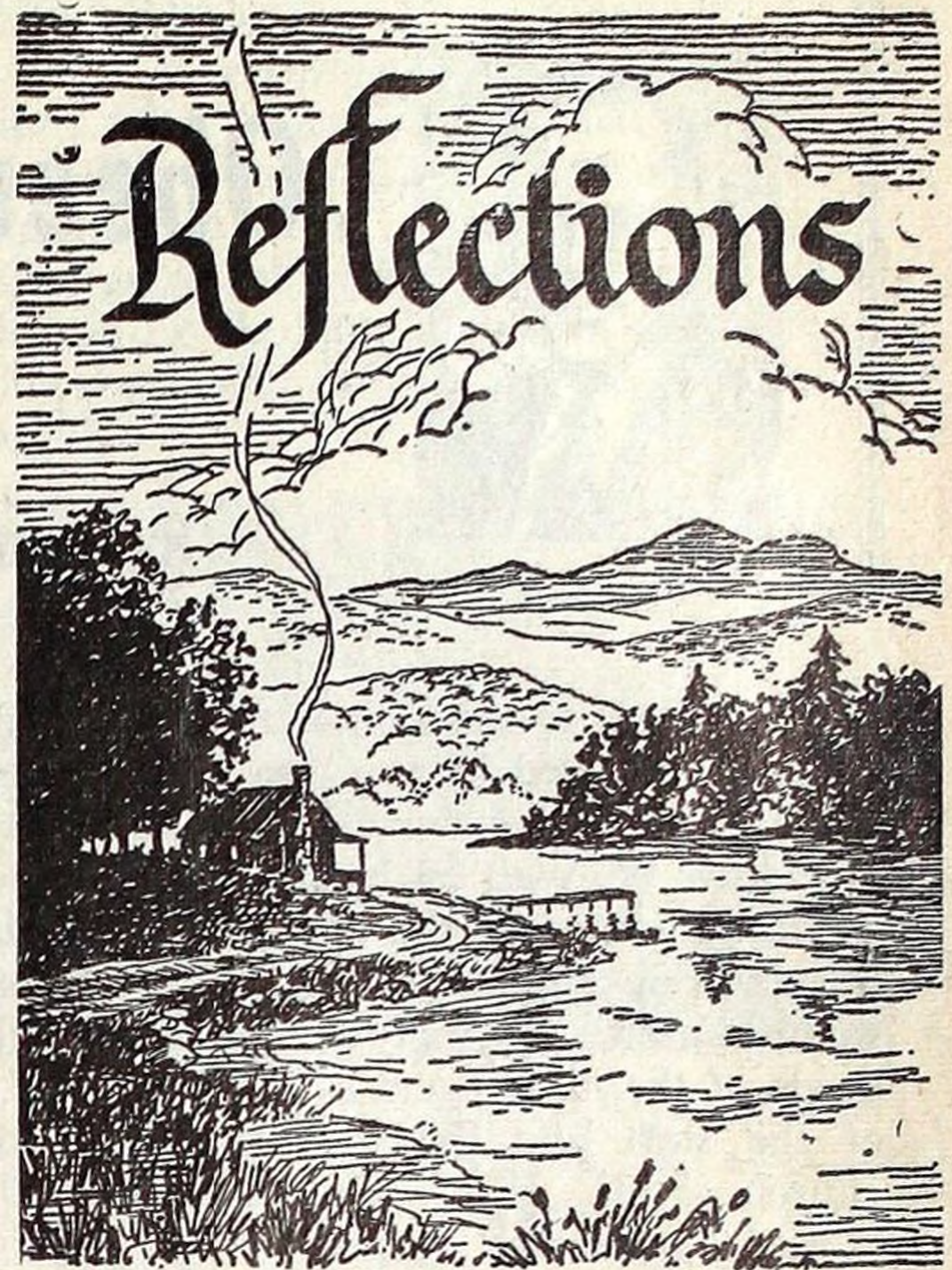
And churches should bear this in mind: If the decision is favorable the employees will be eligible to receive a tax free allowance for utilities used in the home.

Convention Meets Forty-One New Pastors

Introduced to the Tennessee Baptist Convention in Session at First Baptist Church, Knoxville, November 13, 1956.

R. Y. Gerrard, Liberty Church, Covington, from Mississippi; J. D. Hancox, First Church, Dayton, formerly Navy Chaplain; Earl Warford, West Shiloh Church, Stantonville, from Mississippi; J. P. Stockman, Highland Park, Lawrenceburg, from Arkansas; George F. Willingham, Atwood Church, Atwood, from Alabama; Leslie Smith, Lafayette Church, Lafayette, from California; S. E. Byler, First, Benton, from Kentucky; Claude B. Kelley, Mt. Harmony, Knoxville, from Kentucky; W. E. Darby, Grace, Nashville, from Oklahoma; Grant L. Jones, First, Lewisburg, from Kentucky; Gene Turner, Orlinda, from Texas; Edward S. French, First, New Tazewell, from Kentucky; George Edward Capps, Jr., First, Parsons, from Louisiana; Jim Lindsay, First, Greenville, from Kentucky; Morrell Lee, Ashland City, from Louisiana; Isaac

Jones, New Salem, Kenton, from Kentucky; George H. Douglas, Jr., First, Dresden, from Kentucky; C. M. Bowers, Mine City, Ducktown, from Kentucky; Lewis E. Lee, Union Hill, Goodlettsville, from Texas; Julius Mahon, First, Niota, from N. Carolina; D. L. Hammer, Jr., New Hopewell, Knox Co., from Texas; Billy W. Wallace, Rivercrest Chapel, Chatt., from Georgia; Wallace E. Morton, 5th Ave. Ch., Knoxville, from Georgia; J. E. Cooper, Mt. Tirzah, Dyer; L. R. Whiddon, Avondale Ch., Chattanooga, from Georgia; Paul J. Hasting, First Church, Athens, from Kentucky; Joe L. Orr, West Maryville, from N. Carolina; R. Trevis Otey, Brook Hollow, Nashville, from Kentucky; Richard E. Morris, First Church, Iron City, from Texas; J. Ralph McIntyre, Bellevue Ch., Memphis, from Texas; H. Franklin Paschall, First, Nashville, from Kentucky; Sidney W. Argo, Blott City, from Alabama; J. D. Land, Nash Grove Ch., from Texas; J. F. McGill, Bethel



"Ninety-five per cent of the 14 million language group members are lost."

With enough money one can go anywhere—except to heaven!

The person who is always trying to impress others with his importance, is really pitifully small inside.

True greatness always manifests itself by deeds and actions of humility.

Traffic is not heavy enough in the pathway of the Savior to trample out His footprints.

One day Dr. Geo. McDaniel was fox-hunting with a friend. At dawn they had ridden ahead of the dogs to the high rock cliff where the old red fox had taken refuge many times before. As they expected, while the dogs were a great distance away, the fox sat casually licking himself, listening for the dogs. When they came close, he trotted into the dark caverns, his home, where he was safe. In deep emotion, Dr. McDaniel leaned over to his friend: "There is a great sermon. When you have a safe refuge to which you can go in time of trouble the hounds of life don't worry you much."—Rev. A. Purnel Bailey, *Grit*.

Ch., from Kentucky; Haven C. Lowe, Temple Ch., Johnson City, from Virginia; W. O. Peterson, Cameron Hill Church, Chattanooga; Marvin O. Wayland, First, Spring City, from Kentucky; T. J. Youngblood, Haynes Memo. Ch., Chatt., from Alabama; Hulon Allen, Royal St. Church, Jackson, from Kentucky; John W. Stair, Cedar Grove Church, Chatt., from Texas; Frank A. Witt, Kingwood Ch., Chattanooga, from Georgia.



Observations

By
OWEN

Remembering Knoxville

Messengers to the Convention were most cordially received by the host church, First Church, Knoxville, whose Assistant Pastor Woodrow W. Wall on behalf of the church officially welcomed the body. Harry Hollis, the new Education Director of First Church, gave himself untiringly to answering the needs of the messengers as did all members of the staff and the membership of the church itself. First Church had really "rolled out the red carpet" for the visiting Baptists. The church just a month before had covered the sanctuary floor with a beautiful new red carpet.

Looking upon the Convention as a whole, one is impressed with the fact that despite differences of opinion on several matters, the Convention refused to become divided or involved in controversy. There were moments when differences could have been accentuated. These, however, were not allowed to become points of needless dispute engendering strife.

In a prayer before the Convention's annual sermon, Herman W. Cobb of Elizabethton prayed, 'Drive us from our pinacles of pride, O Lord, our castles of complacency, and our strongholds of self-righteousness.'

Miss Abbie Louise Green, young people's worker, asked: "Who is able to tell the value of Christian training in a young life? Here is a true illustration: In Louisville a great Christian woman met every Saturday afternoon with a group of boys and girls to train them to study and pray and give that God's Kingdom work might be carried on well."

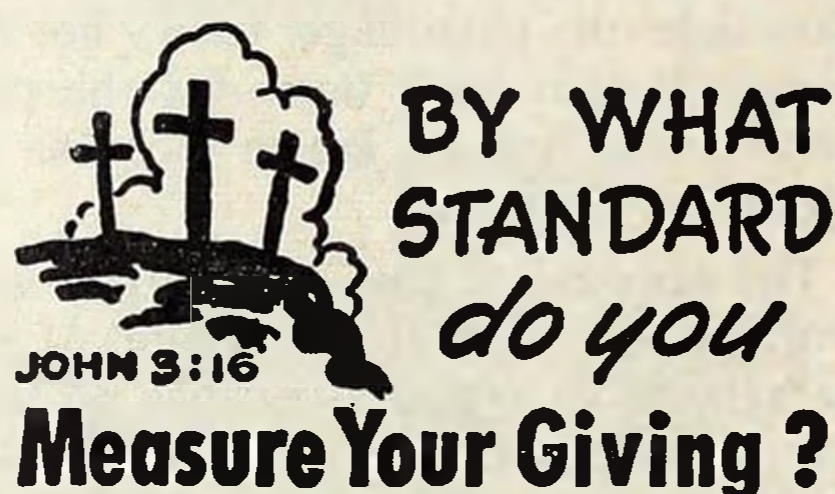
"Years later, one of her small girls, having become a business woman, took the faithful lady's hand and said: 'Do you remember your little Sunbeam Band? It was there I learned my first lesson in foreign missions and the conditions of a lost world.'" Then Miss Green continued:

"Do you not think that God will reward that faithful youth leader? She kept the charge that was entrusted to her.

"In the early morning life, religious training should be given and impressed.

"Let us do this while it is day," urged Miss Green.

"Many of our church members are centering their attention on the circumference and missing the center," Dr. R. B. Jones of the faculty of Carson-Newman College stated in a message to the Tennessee Baptist Pastor's Conference at Knoxville. Speaking on "Waiting for Elijah," Dr. Jones said that some people are so interested in others connected with the Messiah that they miss the Messiah himself. He pointed up the thought that Elijah symbolizes people looking for what will never come and at the same time overlooking what is present."



In a dramatic interpretation of the Holy Spirit moving on men and changing them, Dr. Dale Moody spoke on the Holy Spirit in ordination and in inspiration. "Our great danger is in becoming cooled-off respectable groups. When you stop preaching about the Holy Spirit, God will raise up another group who will," Dr. Moody minded. He dwelt on the famous conflict in the scripture presented by Amos versus Amaziah, and said, "When you hear the Lord speak, you don't go around tuning your message to what men want you to say; you don't drool your words to suit the king, you're not fed from his table." Dr. Moody dwelt on the conflict between the classical, that is, the true prophets, and the cultist prophets "who ate at the kings' table and spoke only what the king wanted." He treated on I Kings 22 as "the great watershed" drawing the line between these two types of prophets.

Mrs. M. K. Cobble, in reviewing the history of the Tennessee Baptist Camps, stated that over the ten-year period since their beginning, Tennessee Baptists had invested in buildings, grounds, equipment, and in operations \$475,000. During the ten years, 30,269 have attended Linden and Carson, Mrs. Cobble reported.

J. Clark Hensley of Pulaski, chairman, on behalf of the Committee on Committees nominated to the Convention Charles Bond of Fountain City for the Committee on Boards. He was elected by the Convention. Each year the Committee on Committees has the responsibility to nominate one person to the Committee on Boards, and vice versa. Also, it is the responsibility of the President each year to nominate one for each of these committees. This is one of the provisions in the new constitution to maintain a check and balance. The Convention also has two special committees whose function it is each to nominate one person to these two powerful committees on Boards and Committees. These special committees to nominate are composed of the chairman of various committees named by the Convention each year. The greatest difficulty has been found in securing the functioning of the special committees to nominate. The prevailing custom of waiting till the last day of the Convention to present to the Convention a report of its Committee on Boards continues to cause headaches. This is not the fault of the Committee. These are hard-working, conscientious men. They deserve a vote of thanks on behalf of Baptists throughout the state for the service that they render. Their work might be expedited, however, by moving the report forward so that it would be presented earlier in the sessions of the Convention. If such were done, then any person's name who might fail to be qualified for their positions for any reason could be known in time to make the needed changes. It would also mean that more of the messengers would be present to receive and act upon the report.

Joe M. Strother, in speaking on The Necessity of Keeping Things in Line with New Testament Faith, said, "A slip will show quicker among Baptists than anything else, and we will straighten it out faster."

Convention-goers were favored with perfect weather at Knoxville. It was bright and clear and cool. Total registration was 857 messengers and 549 visitors.

The prayers of the Convention attendants were offered by Roy W. Babb, pastor of First Church, Winchester, who became ill while attending the sessions of the Convention in Knoxville and was hospitalized. Later he was able to be removed to Winchester before the Convention adjourned. Bro. Babb is our mid-state correspondent for this paper. O. L. Rives, also in the hospital in Knoxville to undergo surgery, was remembered by the Convention in prayer. Bro. Rives is Professor of Religious Education at Carson-Newman College and for many years a special contributor to the *Baptist and Reflector*, writing the weekly Sunday School lesson comments. Our prayers go up for these brethren.

All Cooperative Money Now Going for World Missions

"This is a period when Southern Baptists are able to channel their funds through the Cooperative Program in a special way for world missions," Dr. Baker James Cauthen, executive secretary, told the Foreign Mission Board at its November meeting.

"The Convention's operating budget was reached early in October; therefore, from that point until the end of the year, all money received in the office of the Southern Baptist Convention Executive Committee, in Nashville, Tenn., is divided 75 per cent for foreign missions and 25 per cent for home missions.

"The advance funds from the Cooperative Program and the Lottie Moon Christmas Offering provide the main possibilities for meeting capital needs throughout the world."

Dr. Means Visits Peru and Costa Rica

Dr. Frank K. Means, secretary for Latin America, has been in Peru and Costa Rica on mission business during the past two weeks. Dr. Cauthen told the Board: "Air transportation makes possible a close contact between the Foreign Mission Board administration and the work on the fields in a way that otherwise would be an impossibility. In many cases a quick trip on the part of one of the Board's secretaries to the fields is effective in saving thousands of dollars for foreign missions in studying possibilities for developments."

In Population Japan Is Largest Mission Field

The report of Dr. J. Winston Crawley, secretary for the Orient, dealt chiefly with Japan. Although in area Japan is only about the size of California, its population of 90,000,000 makes it the fifth largest nation in the world and the largest in which Southern Baptists now have missionaries.

If Japan can solve her serious postwar problems, there is the possibility that a revived and more democratic Japan might once again assume a place of leadership for all of East Asia, the report said. "A major problem in present-day Japan relates to political development. After centuries of centralized and totalitarian government, Japan is now engaged in a bold democratic experiment. Whether democratic processes can be maintained and expanded in the face of totalitarian tendencies is a matter of major concern to all friends of Japan and of democracy.

"Another major question is the economic one. It is necessary for Japan to have raw materials for manufacturing and markets for her manufactured goods in order to survive; and unless the United States proves willing to allow Japan the benefits of trade with this country we may see Japan pushed into

closer and closer ties with Communist China.

"Underlying the political and economic problems of modern Japan, there is the tremendous moral problem. With modernization has come the breaking down of many of the old customs and controls in Japanese life. The rising generation will need new moral principles adequate for the demands of modern political and economic life."

"What was substantially a new beginning proved necessary after World War II," Dr. Crawley continued. "The people of Japan became responsive to the gospel as never before; and, within a few years, our missionary staff was increased to approximately 100 located in 27 cities. The Japan Baptist Convention now has 65 churches and approximately 10,000 members. Southern Baptists have helped the new Baptist churches of Japan to secure suitable sites and buildings and those new churches are now in large degree self-supporting."

Relief Funds Low

Treasurer Everett L. Deane reported that the \$45,292 received for relief funds during the first 10 months of 1956 is \$3,182 less than was received during the same period last year. There was only \$3,781.95 available for appropriation on October 31.

Rev. and Mrs. Marvin L. Garrett, missionaries to Southern Rhodesia, who are in the States on emergency leave due to the illness of Mr. Garrett, have moved to Atlanta, Ga., where their address is 505 Echota Drive, N.W. Mr. Garrett is a native of Union City, Tenn.

Rev. and Mrs. Douglas C. Cather, Southern Baptist missionaries to the Gold Coast, announce the birth of a daughter, Mildred Ruth, on November 5, in Tamale. Their address is American Baptist Mission, Tamale, Gold Coast. Mrs. Cather, formerly Sarah Bragg, is a native of Lebanon, Tenn.; and she and Mr. Cather make their permanent American home in Bristol.

Dr. and Mrs. Donald B. McCoy, Southern Baptist missionaries to North Brazil, have moved from Salvador in the state of Bahia to Aracaju in the state of Sergipe. Their address is Caixa Postal 324, Aracaju, Sergipe, Brazil. Dr. McCoy is a native of Dresden, Tenn.

Rev. and Mrs. Manly W. Rankin, Southern Baptist missionaries to Malaya, who are in the States on emergency sick leave, may now be addressed in care of Knox County Association of Baptists, 309 Market Street, Knoxville, Tenn.

Royal Ambassador Clinic

The Associational Royal Ambassador Clinic held at the First Baptist Church in Nashville October 22-23 seemed to answer a much felt need. Although not jammed with great numbers, the sessions were sparked by the high interest of twenty-three counselors and pastors representing eleven churches.



Material covered included Royal Ambassador Beginnings, Recreation, the Ranking System, the use of Visual Aids, Royal Ambassador Fundamentals, Program Planning and Working with your Royal Ambassadors.

Efforts are being made to schedule such a clinic in every Association this coming year. Most associations seem to desire two hour sessions. If you desire to have such a Clinic in your Association, contact your Associational Missionary and Associational Royal Ambassador leader.

Votes For College

MOBILE, Ala.—(BP)—Mobile Baptist Association has voted to establish and support a four-year college in the city of Mobile.

Since an appeal to the state to erect a four-year college in Mobile did not get any results, local Baptists have decided to proceed with such a project.

100 acres of choice land has been donated by Jay P. Altmayer, Mobile businessman, upon which the college will be located. This land is in the northwestern section of the city.

The committee on colleges, which was appointed last year, was also appointed trustees of the new school. This committee will eventually become a 17-member board.

There are about 40,000 Baptists in Mobile Association's 70 churches.

A. E. Carpenter, pastor of Central Baptist Church, who was chairman of the special committee, was also elected chairman of the new board. A Jesuit college is the only institution of higher learning in this growing city at present.

Baptists of Alabama have two other colleges, Judson College at Marion, a girls' school, and Howard College at Birmingham, which is coeducational.

Earl Wayne Morris, minister of music-education for First Church, Leesburg, Fla., became state music secretary for Illinois Baptists Nov. 1.

Baptist Student Convention

Largest In History



Tennessee Baptist Student Directors as they were presented to the Student Convention.

The Tennessee Baptist Student Convention, held at First Baptist Church in Murfreesboro, November 9-11, reported the largest attendance in Convention history. Final tabulations are not complete, but well over 800 students attended. In addition to this, there were many visitors who came to special sessions of the Convention from Murfreesboro, Nashville, and other cities in the area. Twenty-five campuses in Tennessee were represented. The largest delegation was from Carson-Newman College, with 175 delegates.

The Convention featured many outstanding speakers, as well as student testimonies. Six campuses sent B.S.U. Choirs. These were: Carson-Newman College, Union University, Memphis State College, University of Chattanooga, Middle Tennessee State College, and Tennessee Tech.

During the business session on Saturday afternoon several significant decisions were made. Nominees for State B.S.U. Officers were selected. These nominees will be placed on a ballot and will be voted on at the State Spring Retreats in April.

Nominees selected are:

PRESIDENT—Phil Walters, East Tennessee State College; Joe Brandon, Belmont College, and Cooper Prude, Carson-Newman College.

1ST VICE-PRESIDENT — Alton Ellis, Middle Tennessee State College, and Tommy Kelly, University of Chattanooga.

2ND VICE-PRESIDENT—Janice Oakes, Carson-Newman College, and Doris Marshall, Memphis State College.

3RD VICE-PRESIDENT—Mary Lou Givan, Middle Tennessee State College, and Ellen Miles, Union University.

MUSIC CHAIRMAN—Jerry Williamson, Middle Tennessee State College, and Paul Mims, Carson-Newman College.

PUBLICITY AND PROMOTION—Mary Frances Harvey, University of Chattanooga,

and Kay Maples, Harrison-Chilhowee Academy.

STEWARDSHIP AND MISSIONS — Jean Hensley, University of Tennessee, and Gena Faye West, Memphis State College.

SUNDAY SCHOOL REPRESENTATIVE—Bettye Manner, Baptist Memorial Hospital, and Carol Hardin, East Tennessee Baptist Hospital.

TRAINING UNION REPRESENTATIVE—Harvey Gardner, University of Tennessee Martin Branch, and Peggy Lincoln, Erlanger Hospital.

Y.W.A. REPRESENTATIVE — Louise Blackburn, University of Tennessee, and Kathy Goodman, Belmont College.

BAPTIST STUDENT REPRESENTATIVE—Johnny Hubbell, Vanderbilt University, and Chris Dowis, Harrison-Chilhowee Academy.



The Belmont College "Bellettes" present a special musical number during the devotional period on Saturday evening.

FACULTY ADVISOR — James Seay Brown, Tennessee Tech, and Miss Mahala Hays, East Tennessee State College.

PASTOR ADVISOR—Rev. S. M. Mulkey, Knoxville, and Dr. Herbert Gabhart, Memphis.

An expanded program of Student Summer Missions was adopted for 1957. This program will be the largest and most far-reaching that the Tennessee Baptist students have ever had. The program will be financed through voluntary contributions made by the students on the individual campuses. The program for 1957 includes the sending of fourteen students as Summer Missionaries, plus two special projects, as follows: (1) One student to work in a National B.S.U. project in cooperation with the home Mission Board. (2) One student to work with agricultural migrants. (3) One student to Hawaii. (4) One advanced nursing student to Nigeria or some other hospital field. (5) One Spanish-speaking student to Cuba. (6) One student to language groups in the West. (7) Two students to the Great Lakes region. (8) Two students to Arizona and Associated States. (9) Two students to Colorado and Associated States. (10) One student to the American Indians. (11) One student to the French in Southern Louisiana. (12) Dr. George Schweitzer on a tour of South American Universities in the interest of lecturing in the Universities, preaching in the Mission Churches, and establishing Baptist Student Unions. (13) One student from British Columbia to the World Missions Congress in December.

Following the Student Convention, and just prior to the opening of the Tennessee Baptist Convention, the Tennessee Student Directors met in their annual planning meeting in Knoxville. Some significant decisions were made, as follows: (1) The Baptist Student Convention will meet in Memphis, November 1-3, 1957. (2) Plans were laid for the annual features on the B.S.U. calendar. Features included which have not pre-



Mr. Roupén Gulbenk, Nashville business man, plays his violin as a part of the devotional periods of the Convention.



Dr. George Schweitzer, Chemistry Professor at the University of Tennessee, Knoxville, delivers the Saturday evening message at the Student Convention in Murfreesboro.

viously been on the State B.S.U. calendar include: Baptist Student World Missions Congress in Nashville, December 27-30, 1956 and the Tennessee-Arkansas Student Medical Missions Conference in Memphis, January 25-26, 1957. (3) Promotion of a goal of 75 students to attend Student Week at Glorieta, August 22-29, 1957. This will include a travelling State B.S.U. Choir from Tennessee to tour Missouri, Kansas, and Colorado enroute to Glorieta.

Racial Issue Threatens SBC Fellowship—White

WACO, Tex.—(BP)—The problem of racial integration, a Baptist university president declares, is the greatest to confront the Southern Baptist Convention since the slavery issue.

So great is the problem, reports W. R. White, president of Baylor University here, that it "threatens to sever the fellowship of Southern Baptists in twain."

In the Baptist Standard, published in Dallas, White writes that the problem is not a simple one, nor one that is the same everywhere.

Yet it jeopardizes the denomination's mission program, he declares. "Our far-flung missionary endeavors, so full of promise, face the shadow of unfavorable reaction. Whether we like it or not, our sincerity and consistency will be seriously questioned by those to whom we would witness unless sane solutions are made," White continues.

"We must realize that equally sincere Baptists are on both sides of this issue," White concludes. "We are brethren; some of us must mediate lest a worse situation develop than any problem we now face. All of us must be Christian, not only in our principles but in our spirit and attitudes."

Community Fund Drives Sectarian Support Hit

CORPUS CHRISTI, Tex.—(BP)—Texas Baptists have criticized the community fund drives which provide financial support for church-related and sectarian welfare agencies.

The statement disapproving such drives was contained in a report of the state Baptist Christian Life Commission, which reported to the 1956 session of the Baptist General Convention of Texas here.

"Our institutions, historically, have never accepted support from these drives and we commend to other religious groups the Baptist principle of providing for their own welfare agencies," the report continued.

6200 Baptists, including 3925 messengers, attended the session. They elected E. Hermond Westmoreland, pastor, South Main Baptist Church, Houston, their state president. They also approved a \$10 million budget for 1957.

The budget includes \$7½ million in undesignated items, and of the first \$7 million, 36 per cent will be distributed to worldwide causes of the Southern Baptist Convention. The next half-million will be divided with 45 per cent for worldwide causes.

Total 1956 gifts are expected to exceed \$9,960,000. (This does not include money retained for local churches' expenses.)

Fort Worth has been selected as meeting place for the 1957 convention, San Antonio for 1958.

The state Christian Life Commission also recommended Texas Baptists refrain from participating in any lawlessness in racial flare-ups and instead to act in the spirit of brotherliness and Christian love.

Another recommendation of the commission was that Texas Baptists "staunchly" oppose the use of public school teachers in Texas who wear distinctive religious garb. "Many are now doing this," the commission said.

Resolutions adopted by the convention condemned the liquor industry advertising and commercialization of Sunday worship. The convention also declared its participation in Southern Baptist evangelism efforts through 1964.

Mack R. Douglas, pastor of Cherokee Church, Memphis, has announced his resignation effective December 1 to become pastor of the Tower Grove Church, at magnolia, in Saint Louis, Mo. The Cherokee Church, located in one of America's fastest growing communities, has had the leadership of Brother Douglas since its beginning in July, 1952. Its present membership is 1060. Fourteen hundred have been enrolled in the Sunday school and another 1600 enrolled in five missions started, two of which are now churches.

Alliance Reports 1959 Period For Evangelism

WASHINGTON—(BP)—Baptist World Alliance officers report that Baptist groups in a number of countries plan to make 1959 a special year of organized simultaneous evangelistic effort.

"It is our hope that 1959 will witness the greatest united evangelistic advance in which Baptists have ever shared in the more than 100 countries where we are at work," they say in a New Year's message to Baptists over the world.

The message was signed by Theodore F. Adams, Richmond, Va., BWA president; Arnold T. Ohrn, general secretary, and Robert S. Denny, association secretary, Washington, and Henry Cook, acting associate secretary in Europe.

Knoxville Book Store, New Location

KNOXVILLE—The Baptist Book Store, at 308 West Church Avenue, will move to a new location at 706 South Gay Street early in 1957, according to Jay O. Turner, manager, Sales Department, Baptist Sunday School Board, Nashville.

A lease has been signed by the Nashville office with the Clark Brothers Piano Company owners and occupants of the building.

Miss Belle Lazenby is manager of the Baptist Book Store and will supervise the move after the two-story building, with basement, has been remodeled to suit the new tenants.

John H. Williams, manager, Contracts and Insurance Department for the Sunday School Board, negotiated the lease for the Board, and Frank C. Clark, Jr., president, for Clark Brothers Piano Company, through the Tate Realty Company.

First Church, Dunlap, closed a two week revival in which there were 13 added to the church by baptism and 9 by letter. Clyde Voyles, pastor of Macedonia Church, did the preaching and James Cooley, music director, Northside Church, Chattanooga, led the singing.

W. M. Grogan has begun his work as pastor of First Church, Blountville. He served the First Church, Greeneville, six and one-half years. While there the church completed a beautiful new auditorium, the fourth floor to the educational plant and a new nursery and built one of the most beautiful pastoriums in the state. There were 331 additions to the church and over \$300,000 received in gifts.

Revival services were held at Second Church, Greeneville, by A. Donald Anthony, associate pastor of Central Church, Johnson City. Farrell W. Brown is pastor of the Greeneville Church.

West

Tennessee Topics

by EDWIN E. DEUSNER, Lexington

S. R. Woodson, a West Tennessean and former pastor at Whiteville and Humboldt, was elected president of the Mississippi Baptist Convention. He is pastor of First Church, Columbus.

First, Lexington, mourns the death of one of its deacons, Mr. Sam C. Jones. He was a great steward and was of invaluable assistance during our building program.

J. H. Oakley, pastor of Egypt Church, Memphis, has announced his plans to retire January 6. A Baptist pastor for more than 51 years, he has served Egypt Church for the past 12 years. His first pastorate was Hopewell Church near Boma in Putnam County. Others were Royal Street, Jackson; Somerville, McKenzie, Whiteville, Bolivar, Berclair, and Prescott Memorial of Memphis. He is 73 years of age. He plans to supply pulpits and conduct revivals as the Lord leads.

November 25 was Pastor J. T. Poe's last Sunday at Alamo. He and his good wife will visit relatives in North Carolina and Texas before sailing for San Jose, Costa Rica, December 28. After a year in language school they will go to Chile.

Robert G. Lee, Bellevue, Memphis, preached the dedicatory sermon for the new building of Immanuel Church, Hattiesburg, Miss., November 19. The pastor is R. Elmer Nielson.

L. H. Coleman, Memphis BSU worker, has been elected interim pastor of Park Avenue Church, Memphis.

T. J. Tichenor, pastor of Seventh Street Church, Memphis, preached in a revival at Bel-Ridge Church, Belvedere, S. C., October 28-Nov. 4.

H. H. Boston, vice-president of Union University, has been elected interim pastor of First Church, Jackson.

Ira Perkins, a product of Seventh Street Church, Memphis, has been called to Bramlette Church in White Run Association, Kentucky. He is a student at Southern Seminary.

The new church at Frayser has been named West Frayser Baptist Church. Denver Hall is the pastor.

First Church, McKenzie, has called Warren H. Presson, Dyersburg, as minister of music.

Leon Corley has accepted the care of Clover Creek Church in Madison-Chester Association.

C. R. Story, Parsons, has been called as pastor at Enville. The church recently installed a new heating system.

Preston Street Church, Jackson, is completing a new house of worship. L. H. Canada is the pastor.

Cave Springs Church in Madison-Chester Association has called J. M. Geary as pastor.

Harry Hargrove resigned at Herron Chapel, Bemis, and has accepted a pastorate near Paducah, Ky.

Dr. and Mrs. Frank S. Groner, Memphis, were in Marshall, Texas, recently for the unveiling of portraits of Dr. and Mrs. Frank S. Groner, Sr. at East Texas Baptist College. The late Dr. Groner was for 14 years president of the college and was before that Executive Secretary of the Baptist General Convention of Texas.

J. Carl McCoy, associational missionary for Shelby County, did the preaching in a revival at Kensington Chapel, Memphis, November 11-18.

Mrs. Kirksie Simms, publicity director of Beulah Associational W.M.U., writes that this organization has had a good year with one new society and several auxiliaries added. Five rooms in the new girls' dormitory at Union University have been furnished. Mrs. Shelton Austin, Ridgely, is the superintendent; Mrs. H. B. Donnell, Martin, is assistant; and Mrs. Harry Harp, Woodland Mills, is youth director.

Ernest P. Scott, a native of Mississippi, is the new pastor at Tiptonville and is getting started in a fine way. He is a graduate of Union University and New Orleans Seminary. The Scotts have three children: Rickie 7; Sandra 5; and Timmy 3.

John Turner, missionary to Beirut, Lebanon, spoke at Cherokee Church, Memphis, November 18.

Pastor R. Paul Caudill had as guest preacher at First Church, Memphis, on the night of November 18, Mikko Kolomainen of Vaasa, Finland.

Calvary Church, Parsons, entered their new building November 4 with all-day services. New records were set in Sunday school and Training Union and there were seven additions to the membership. Coy C. Thurston is the pastor.

Bill Pitt, missionary for Gibson Association, underwent surgery recently at the Milan Hospital.

Pastor C. M. Pickler, Boulevard Church, Memphis, preached in a revival at Graceland, Memphis, E. Lowell Adams, pastor, November 18-25.

WKNO-TV, Channel 10, Memphis, is telecasting "This Is the Answer," the program of the Radio and Television Commission of the S.B.C., each Friday at 9:30 p.m.

Dr. Thomas E. Halsell, one of the Southern Baptist missionaries in language school in Campinas, Brazil, last year, didn't know he was supposed to learn the language before trying to win others to Christ. He would spend much time with a neighbor or with a businessman downtown until with signs and simple words he could get him to one of the missionaries or national Christians where he could learn about Christ. This did something for the whole school.—Elmer S. West, Jr., secretary for missionary personnel for the Southern Baptist Foreign Mission Board.

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Middle

Tennessee Topics

by ROY W. BABB, Winchester

Highland Church, Tullahoma, ordained Albert Gaddis, Dorsey B. Greer and R. E. Luckado as deacons. Associational Missionary H. D. Standifer preached the sermon and Pastor Roy C. Magill delivered the charge.

Edgemont Church, Shelbyville, began revival November 4 with Frank Waters of Lincoln Heights Mission, Tullahoma, as evangelist.

Thomas Lee Garrison was licensed to preach by First Church, Tullahoma, Nov. 11. He is now a student at Carson-Newman.

Judson Memorial Church, Nashville, ordained James Griggs, Jr., E. B. Tucker, James Kimbrough and Ted Arnold, Jr., of Tusculum Hills as deacons.

Hurricane Grove Church, New Duck Ass'n., has voted to go full time and Pastor Hall will move on the field about Dec. 1.

Bordeaux Church recently had note-burning ceremony to mark payment for pews and organ. Pastor George N. Snelling, C. H. Moore and Malcolm Campbell were in charge.

Welcome Mission, Manchester, has begun construction of new building at new location. First unit will be a 29 x 77 educational wing.

O. O. Bishop has accepted the call to serve as pastor of Monteagle Church.

Hillsboro Church, Duck River Ass'n., ordained W. F. Maynard and Bryan Lee Parker as deacons. J. O. Oglesby of Murfreesboro preached the sermon. E. M. McCarty and Don Owens assisted in the service.

Temple Church, Old Hickory, revival Nov. 12-18 with J. W. Lasater of Longview, Texas, as evangelist. Jimmie Draper of Nashville directed music.

Harpeth Heights Church, Nashville, is now sponsoring new Grasslands Mission. Three-acre tract of land on Hillsboro Road south of Davidson County line has been purchased.

Nashville S. S. Ass'n., under leadership of Carmack Penuel and Harold King, plans for 10,000 enrollment in 15-group leadership training schools Nov. 26-30 . . . using 279 faculty members.

Middle Tennessee Pastors' Conference new officers are President, Gaye L. McGlothlen of Immanuel Church, Nashville; Vice-Pres., J. H. Smothers, Prosperity Church, Wilson County; Secretary, Hiram LeMay of Una Church.

First Church, Madison, visitation and prayer revival resulted in 23 additions, 17 of them adults at the one service. Month-long campaign resulted in 40 additions, 29 of them during final week of intensive visitation.

Dalewood Church, Nashville, securing architect to complete plans for auditorium section of building to seat 1,133 and first floor educational space of 7,475 sq. ft. Construction committee includes C. A. Wheeler, James Simpkins and Fred D. Wright. This church recently ordained Neil Harris to serve as deacon.

Highland Park Church, Columbia, enjoyed the services of R. M. Cooledge of North Edgefield Church, Nashville, in a revival in which there were 19 additions. Henry M. Puryear, Jr. directed the music. Paul Waters is pastor.

Alfred Jones Lane, grocer at Chapel Hill, died November 13 after a long illness. He was a Sunday school teacher and treasurer at Smyrna Church and had served as deacon many years. He was the brother of Owen Lane, Columbia, who has served as manager of Camp Linden for the past few years.

Brotherhood Prayer-Breakfast featuring country ham, hot biscuits and all the trimmings at Woodmont Church, Nashville, recently.

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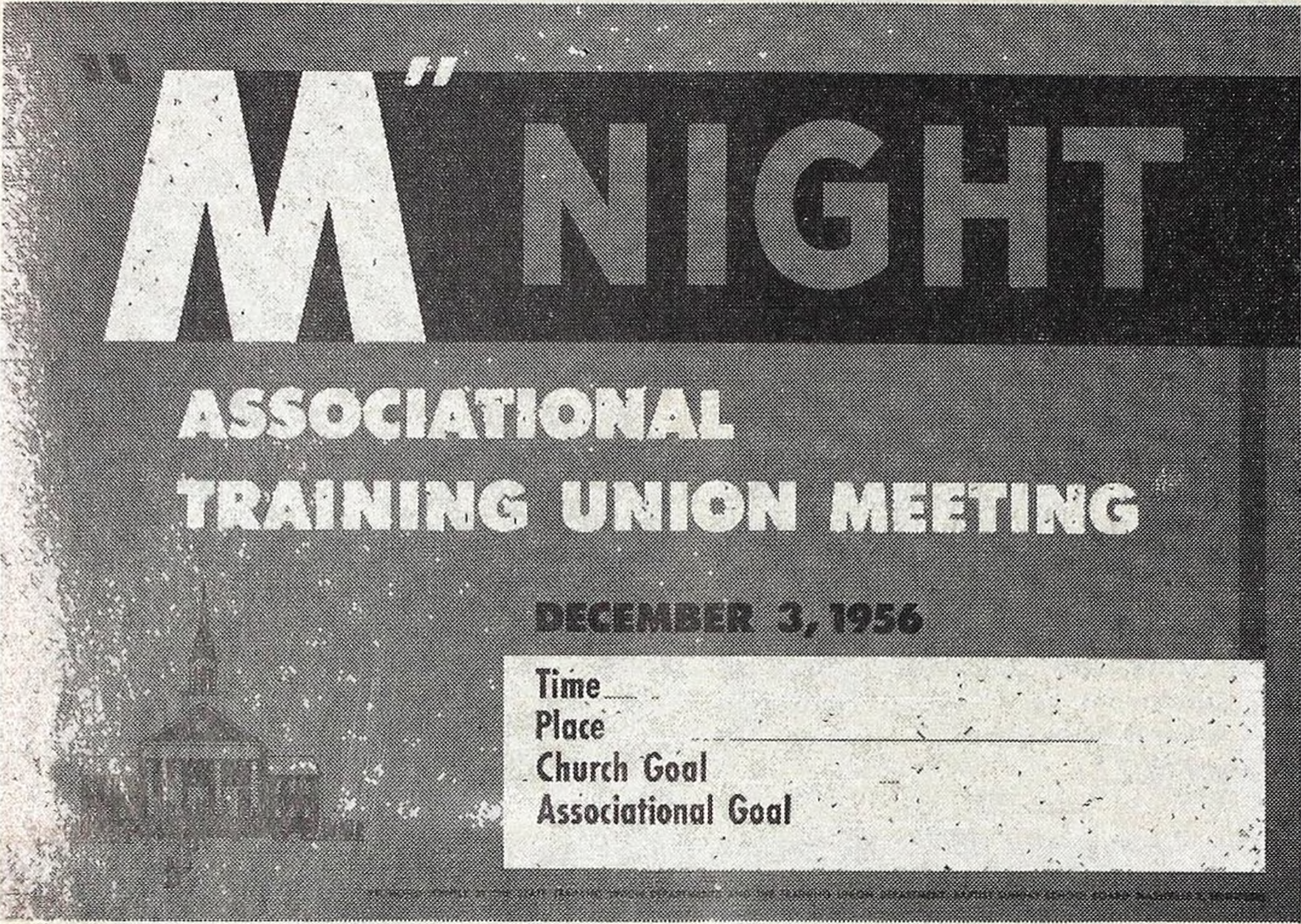
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"M" Night In The Associations



Association	December	Place
Big Emory	3	Second, Trenton Street
Big Hatchie	3	1st, Ripley
Brodley	3	1st, Cleveland
Carroll-Benton	3	Camden
Chilhowee	3	Broadway
Clinton	3	1st, Oak Ridge
Concord	3	3rd, Murfreesboro
Cumberland	3	Calvary, Clarksville
Cumberland Gap	3	Cave Spring
Duck River	3	McMinnville
Dyer	3	1st, Halls
East Tennessee	3	Second, Newport
Fayette	3	Galloway
Gibson	3	Salem
Hamilton	4	Hixson, Ridgedale, Concord
Hardenman	3	1st, Bolivar
Holston	3	Tennessee Ave., Bristol
Holston Valley	3	1st, Church Hill
Jefferson	3	1st, Jefferson City
Knox	3	1st, Knoxville
Lawrence	3	Liberty Grove
Madison-Chester	3	Calvary, Jackson
Maury	3	Williamsport
Midland	3	Calvary
McMinn	3	1st, Etowah; 1st, Athens
McNairy	3	Raymond High School Gym.
Nashville	3	Inglewood, Belmont Heights
New Duck River	4	1st, Shelbyville
Nolachucky	3	1st, Morristown
Riverside	4	Jamestown
Robertson	3	Eastland Heights
Salem	3	
Sequatchie Valley	3	1st, Dunlap
Sevier	3	1st, Sevierville
Stone	3	1st, Cookeville
Sweetwater	3	South Madisonville
Union	3	Shellsford
Watauga	3	Union
Western District	3	1st, Paris
William Carey	4	1st, Fayetteville
Wilson	3	1st, Lebanon

Report Made On Addleman And Pikeville Church

Sequatchie Valley Baptist Association has withdrawn fellowship from Howard O. Addleman, according to a report received from Vernon R. Webster, missionary of the Association. Addleman, "by his doctrines, principles, practices and customs, along with his testimony, showed that he was not and is not a Southern Baptist," stated Mr. Webster.

The Association has accepted the minority group in the Pikeville Church as the true First Baptist Church of Pikeville. In a resolution the Association has stated that they did not accept the group which had followed Addleman in his principles, doctrines and practices. The latter group has met in the public schoolhouse of Pikeville, Tennessee.

Following is the resolution passed by the Executive Committee of the Sequatchie Valley Baptist Association:

"On November 9, 1956 the Executive Committee of the Sequatchie Valley Baptist Association, having never exercised or tried to exercise authority over the churches which fellowship in the Association and not desiring to act in an unchristian manner toward anyone or group of persons, passed a resolution:

"Withdrawing fellowship from Howard O. Addleman, who had served as pastor of the First Baptist Church of Pikeville, Tenn. Howard O. Addleman by his doctrines, principles, practices and customs, along with his testimony showed to this body that he was not, and is not, a Southern Baptist, having led the church to withdraw all support from the Association and from world missions through the Cooperative Program; also having led the church to accept a member from another denomination without Scriptural baptism; also having not come from a Baptist church of like faith and order and was not a member of the church that ordained him.

"The Association accepting the minority group as the true First Baptist Church of Pikeville, Tenn., since they have continued to carry on the program of the church and to support all the mission causes as done before the division, also having sent messengers to the annual meeting of the Sequatchie Valley Association.

"The Association in the resolution also stating that they did not accept the majority group; who had followed Howard Addleman in his principles, doctrines and practices and had carried on in the public schoolhouse of Pikeville, Tenn., a service and program separate and apart, supporting other mission projects as a church nor as a Southern Baptist Church, nor as a part of the Sequatchie Valley Baptist Association.

"This Executive Committee feels it their responsibility to all Southern Baptist Churches to make these matters known. A copy of this resolution may be had upon request."



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The Lottie Moon Christmas Offering

Baker J. Cauthen

The Week of Prayer for Foreign Missions with its Lottie Moon Christmas Offering is of major importance in the task of world missions. It focuses attention upon world needs through mission study. It harnesses spiritual power through intercessory prayer. It brings gifts to the feet of our Lord which enables the gospel to be shared among millions in spiritual need. It leads to life dedication on the part of many who are able to go personally as missionaries.

It is my hope that the greatest possible emphasis may be placed upon this week and the Lottie Moon Christmas Offering in every church in the Southern Baptist Convention.

This week of prayer with the Lottie Moon Christmas Offering brings to the churches such missionary vision and compassion that new spirituality is developed and giving is stimulated, resulting in greater support to the Cooperative Program and to all the work of the churches. The Lottie Moon Offering does for the stewardship life of the church exactly what a revival meeting does for its evangelistic spirit. Every phase of the church life is greatly blessed as the Lottie Moon Offering is emphasized.

We are praying the offering this year may carry Southern Baptists to new heights through mission study, prayer, giving and life dedication.

Baptist Women of The World . . .

Greetings

Once more the magnetism of a great thought and the compulsion of a profound conviction draws us together "in spirit" on our 1956 Baptist Day of Prayer. In more than 100 countries today Baptist women of every race, color and clime will lift their

hearts to the "Father of Lights" praying that into the darkness of this world his light may shine. The circle of prayer will start at early dawn and continue for twenty-four hours. Prayers of adoration, of thanksgiving, of penitence and intercession will rise in a mighty chorus on six continents. As we join this fellowship of prayer we are engaging in a great task. We approach this occasion with reverent humility and expectation. The consciousness of the presence of God with us and the reality of communion with him is a holy and wonderful experience.

We are challenged to greater praying this year because the Baptist women of Africa, Latin America and Southeast Asia and the Pacific Islands have moved a little closer into our fellowship through their continental organizations. We shall "pray without ceasing" for these new Unions.

Our theme for this day has been chosen with great wisdom—Christ the Light of the World—thus reminding us of the darkness which must be overcome. The Bethlehem Star shone down upon a world of darkness

and despair. That star was one of hope and light. Jesus came to earth that first Christmas because the world was lying in darkness and night. His was the first light that could penetrate that darkness. Today, we see a midnight world. Millions are still in darkness, with no knowledge of the Light of the World. We must face the uncertainties of the unenlightened ignorance, the unconquered sin and the uncomfortable sorrow which is broadcast in our world today. We must proclaim with profound conviction that the righteousness of Christ, the Light of the World, is available to all who will accept him by faith.

To us the light has come! Let us thank God for it! From us to the ends of the earth must go the word that Christ is the Light of the world! They will hear, they will come to the Light, they will believe, they will live—for Christ is the Light of the World.

Lovingly yours,
Mrs. George R. Martin, *Chairman*
Women's Department
Baptist World Alliance

Number Vacation Bible Schools Reported To Date

Beech River 8; Beulah 24; Big Emory 22; Big Hatchie 37; Bledsoe 9; Bradley 26; Campbell 25; Carroll Benton Chilhowee 67; Clinton 30; Concord 25; Crockett 7; Cumberland 23; Cumberland Co. 16; Cumberland Gap 15; Duck River 18; Dyer 35; East Tennessee 24; Fayette 8; Gibson 33; Giles 14; Grainger 27; Hamilton 54; Hardeman 28; Hiwassee 8; Holston 72; Holston Valley 17; Indian Creek 12; Jefferson 27; Judson 2; Knox 113; Lawrence 19; Loudon 23; Madison Chester 44; Maury 14; McMinn 48; McNairy 14; Midland 5; Mulberry Gap 1; Nashville 113; New Duck River 24; New River 8; New Salem 12; Nolachucky 18; Northern 5; Polk 26; Riverside 24; Robertson 20; Salem 16; Sequatchie Valley 18; Senior 18; Shelby 125; Stewart 8; Stone 18; Sweetwater 17; Tennessee Valley 18; Truett 3; Union 10; Watauga 45; Weakley 20; Western District 23; West Union 13; William Carey 25; Wilson 30.

To date we have 1,677 schools reported. Please check and see if your report has been mailed to our office. If not, make out two copies and rush to us immediately.

STANDARD VACATION BIBLE SCHOOLS

Beulah—Second Union City; Big Emory—First Kingston; Bradley—Charleston; Carroll Benton—First McKenzie; Chilhowee—Calvary Alcoa, Everett Hills Maryville; Cumberland—First Clarksville; East Tennessee—Denton Cosby; Gibson—Hickory Grove Trenton; Hamilton—Northside Chattanooga, Spring Creek, Chattanooga; Holston—Calvary Kingsport, Pine Crest Johnson City; Holston Valley—First Rogersville; Jefferson—New Market, Piedmont Dandridge; Loudon—First Lenoir City Oral Lenoir City; Madison Chester—Calvary, Jackson, Meridian Jackson, North Jackson, Parkview Jackson, West Jackson,

Westover Jackson; McMinn—First Niota; Nashville—Grubbs Memorial, Harsh Chapel; New Duck River—Smyrna Chapel Hill; New Salem—Rome Lebanon; Polk—Smyrna Ocoee; Robertson—Barren Plains Springfield; Sequatchie Valley—First Whitwell; Shelby—Barton Hgts. Memphis, Barclay Chapel Memphis, Brooks Rd. Memphis, East Park Memphis. Egypt Memphis, Eudora Memphis, Faith Memphis, Frayser Memphis, LaBelle Memphis, Leawood Memphis, Longcrest Memphis, Millington, Temple Memphis, Victory Heights Memphis, Wells Station Memphis; Sweetwater—First Madisonville; Watauga—Big Springs Immanuel Elizabethton, Siam Elizabethton; Wilson—First Lebanon, Sotuhside Chapel Lebanon.

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Association	No. Schools
Big Hatchie	37
Bradley	26
Campbell	25
Chilhowee	67
Clinton	30
Concord	25
Dyer	35
Gibson	33
Grainger	27
Hamilton	54
Hardeman	28
Holston	72
Jefferson	27
Knox	113
Madison Chester	44
McMinn	48
Nashville	113
Polk	26
Shelby	125
Watauga	45
William Carey	25
Wilson	30

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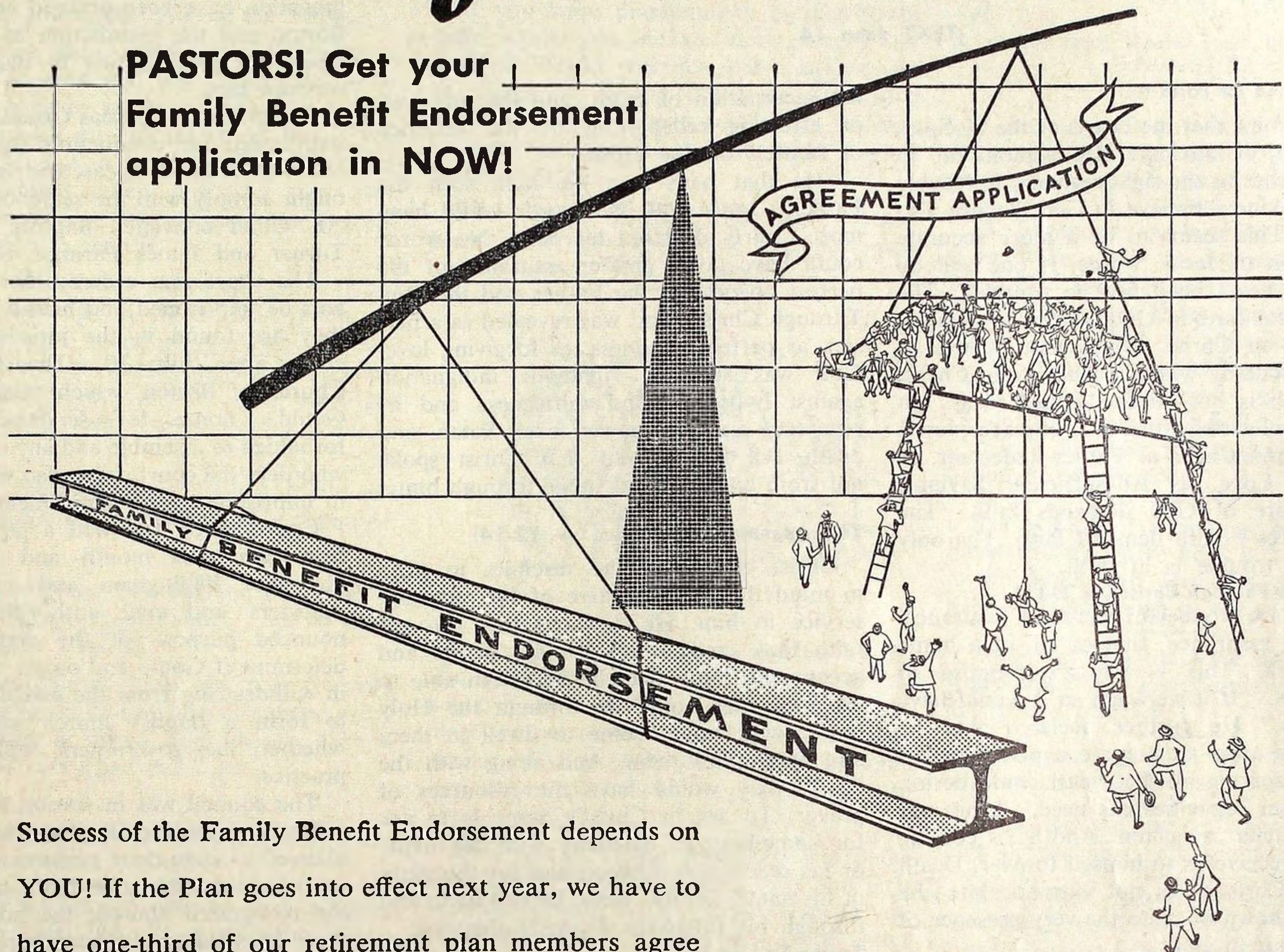
LaBelle Chapel	357	141	2
LaBelle Mission	46	27	—
Lamar Heights	791	283	5
Leawood	839	286	2
LeClair	85	35	4
Levi	293	113	—
Longcrest	155	117	2
Mallory Heights	209	54	—
Malcomb Avenue	289	130	—
McLean	571	226	7
Millington, First	521	228	5
Mt. Pisgah	101	52	—
Mullins Station	116	74	—
National Avenue	488	223	7
Scenic	165	74	1
Seventh Street	487	197	14
Southland	256	128	3
Southmoor	269	146	1
Speedway Terrace	890	260	1
Sylvan Heights	541	211	3
Temple	1314	335	5
Thrifthaven	400	106	12
Trinity	575	259	3
Union Avenue	1221	380	3
Wells Station	478	226	1
Whitehaven	546	—	5
White Station	64	58	—
Winchester	255	72	—
Milan, Chapel Hill	88	51	—
First	480	184	—
Northside	156	80	—
Murfreesboro, First	611	197	—
Calvary	96	—	—
Mt. View	182	72	—
Powell's Chapel	119	71	—
Third	314	108	—
Woodbury Road	169	75	1
Nashville, Antioch	78	34	—
Ashland City	115	87	3
Belmont Heights	1327	410	1
Brookside	70	28	—
Madison Street Mission	98	30	1
Donelson	676	178	—
Eastland	685	—	—
Edgefield	616	231	4
Elkins Avenue	250	110	10
Fairview	149	69	—
First	1406	593	5
Freeland	135	51	—
Glendale	218	50	—
Glenwood	249	98	—
Grace	1008	391	4
Grandview	588	128	—
Grassland	18	19	—
Immanuel	426	134	3
West End Chapel	57	38	—
Inglewood	1085	413	1
Cross Keys	56	56	—
Trinity Chapel	64	25	—
Ivy Chapel	523	198	1
Joelton	155	120	—
Jordonia	32	27	—
Lakewood	430	158	3
Lockland	625	190	1
Madison, First	609	185	—
Maplewood	127	75	—
Mill Creek	186	72	—
Neelys Bend	109	46	—
North Edgefield	291	103	—
North End	119	—	—
Park Avenue	789	242	2
Richland	241	73	3
Saturn Drive	300	119	—
Scottsboro	103	59	—
Seventh	315	125	3
Spring Hill	246	163	9
Trinity	67	35	1
Una	304	162	—
Walker Memorial	146	77	1
Westwood	236	81	4
Woodcock	102	97	3
Woodmont	664	246	13
New Market	101	30	—
Dumplin	113	64	—
Flat Gap	93	75	6
Good Hope	44	38	—
Nances Grove	77	50	—
New Hope	95	47	—
Pleasant Grove	94	62	—
Rocky Valley	78	56	—
Newport, First	459	123	—
Northport	56	29	—
Riverview	33	—	—
Niota, Bethel Springs	55	—	—
East	132	78	—
First	150	44	—
Union Hill	54	—	—
Union McMinn	107	—	—
Oak Ridge, Central	582	160	1
Old Hickory, First	617	224	2
Rayon City	105	57	—
Parsons, Calvary	58	38	2
First	207	55	—
Philadelphia	195	34	—
Pigeon Forge	213	76	—
Portland, First	292	72	—
Red Boiling Springs, First	37	—	—
Riceville	144	57	—
Eastanallee	90	65	—
Ripley, First	394	133	—
Rockwood, Eureka	111	76	—
First	544	259	2
Pond Grove	118	73	—
Rogersville, Henard's Chapel	220	126	1
Sevierville, First	584	151	10
Shelbyville, Edgemont	164	75	—
Shop Springs	146	63	—
Somerville, First	226	158	—
South Pittsburg	208	81	2
Kimball	87	30	—
Strawberry Plains, Beaver Creek	54	49	—

Church	S.S.	T.U.	Add.
Alamo, First	255	83	1
Alcoa, Calvary	287	103	---
First	469	162	2
Mission	40	---	---
Athens, Antioch	213	56	---
East	451	170	---
First	644	258	---
Avalon Heights	40	---	---
West End Mission	97	62	---
North	260	106	---
Calhoun	111	38	---
Clear Springs	93	55	---
Clearwater	127	39	---
Decatur, First	119	72	---
Double Springs	47	---	---
Etowah, North	516	165	---
Etowah, West	46	26	---
Hiwassee	98	---	---
Idlewild	77	45	---
Lake View	64	44	3
McMahan Calvary	102	56	2
Mt. Harmony No. 1	93	31	---
Mt. Harmony No. 2	38	19	---
Mt. Pisga	42	---	---
Mt. Verd	59	25	---
Marshall Hill	64	---	---
Meadow Fork	25	---	---
New Hopewell	103	---	2
Oak Grove	79	---	---
Pond Hill	162	34	---
Rocky Mount	59	14	---
Rodgers Creek	44	30	---
Sanford	34	38	---
Short Creek	121	78	---
South Liberty	56	33	---
Union Grove McMinn	78	52	---
Union Grove Meigs	71	51	---
Valley Road	68	---	---
Valley View	20	8	---
Walnut Grove	44	28	---
West View	89	55	---
Wild Wood	102	75	---
Zion Hill	69	44	---
Auburntown, Auburn	114	62	---
Benton, First	185	45	---
Bolivar, First	356	118	1
Bristol, Calvary	386	120	---
Mission	51	20	---
Tennessee Avenue	581	182	---
Byrdstown, First	125	60	---
Chapel Hill, Smyrna	117	93	---
Chattanooga, Avondale	593	139	---
Brainerd	1056	364	11
Calvary	326	97	---
Chamberlain Avenue	227	79	---
Concord	406	171	4
East Ridge	819	267	---
McCarty	94	67	---
Northside	481	133	2
Red Bank	1025	357	3
Ridgecrest	105	71	---
Riopedale	626	207	2
Ridgeview	278	100	4
St. Elmo	414	152	---
Alton Park	75	25	---
Second	181	72	---
South Seminole	112	54	---
Woodland Park	462	142	1
Clarksville, Gracey Avenue	235	88	2
New Providence	232	79	2
Cleveland, Calvary	218	73	6
First	668	231	1
Galilee	49	---	---
North	295	125	---
Clinton, Second	494	164	6
South	264	76	1
First	628	187	1
Columbia, First	579	208	2
Riverview	67	28	---
Highland Park	328	175	---
Cookeville, First	552	178	4
West View	219	90	---
Cowan	188	57	2
Mission	34	---	---
Crossville, First	234	76	1
Emmanuel	136	48	---
Mt. View	50	37	2
Pleasant Hill	87	---	---
Dandridge	116	55	---
Antioch	27	21	---
Deep Springs	117	---	---
French Broad	46	---	---
Piedmont	128	74	---
Swans Chapel	117	---	---
Dayton, First	254	110	---
Cove Mission	45	---	---
Morgantown	40	---	---
Dover, First	98	38	---
Dyer, New Bethlehem	184	83	---
Dyersburg, First	764	252	---
Elizabethton, First	571	183	---
Reservoir Hill	31	---	---
Oak Street	166	86	---
Slam	222	130	2
Englewood, First	202	64	---
Erwin, Calvary	257	79	---
Etowah, First	401	133	1
Fountain City, Central	1325	382	4
First	500	203	---
Smithwood	781	325	24
Fowles	106	86	---
Friendship	191	66	---
Gallatin, First	659	178	---
West Eastland	52	23	---
Gladeville	146	52	---

Gleason, First	203	43	---
Grand Junction, First	104	56	---
Greenback, Niles Ferry	111	58	---
Greenbrier	290	81	---
Harriman South	364	122	---
Trenton Street	568	151	1
Walnut Hill	284	63	---
Henderson, Antioch	82	56	---
First	219	100	1
Hendersonville	147	40	1
New Hope	145	80	---
Humboldt, Antioch	262	108	---
First	543	162	---
Huntingdon, First	324	99	6
Iron City	108	67	---
Jackson, Calvary	679	281	5
First	989	201	5
North	325	122	---
Parkview	436	137	1
West	1035	476	6
Jefferson City, Buffalo Grove	54	27	---
First	724	306	4
Mansfield Gap	98	---	---
Mill Spring	114	62	---
Mountain View	74	---	---
Northside	203	90	3
Johnson City, Central	776	156	---
Fall Street	99	56	---
Temple	308	130	4
Unaka Avenue	326	143	2
Kenton, Macedonia	104	98	---
Kingsport, Cedar Grove	272	145	---
First	935	219	2
Litz Manor	173	73	2
Lynn Garden	530	140	4
Knoxville, Bell Avenue	858	247	---
Broadway	1320	570	1
Central (Bearden)	611	215	3
Fifth Avenue	839	324	1
First	1139	252	3
Inskip	767	205	4
Lincoln Park	1126	345	---
Mt. Olive	352	83	---
North	361	115	4
Sevier Heights	779	303	---
Branch	13	25	---
South	714	291	1
Stock Creek	239	71	---
Wallace Memorial	376	135	6
LaFollette, First	361	123	---
LaGuardo	116	65	---
Lawrenceburg, First	289	129	---
Hoover Street	9	---	---
Lebanon, Cedar Grove	126	78	---
Fairview	245	104	3
First	604	263	---
Hillcrest	19	12	---
Southside	188	152	---
Rocky Valley	91	52	---
Lenoir City, Beals Chapel	86	61	---
Calvary	206	93	---
Dixie Lee	189	76	1
First	607	236	2
Kingston Pike	103	64	---
Lewisburg, First	630	231	2
Lexington, First	393	92	1
Loudon, Blairland	238	82	---
First	361	111	---
Prospect	123	55	---
Lynnville	62	42	---
Malesus	197	100	---
Martin, First	462	110	---
Southside	64	40	---
Maury City	137	56	---
McKenzie, First	304	60	3
Mt. Pleasant, First	233	114	---
Arrow Mines	11	---	---
Scott Town	14	---	---
Sandy Hook	18	---	---
Swan Creek	14	---	---
McMinnville, Magness Memorial	376	109	---
Forest Park	42	---	---
Northside	88	34	---
Madisonville, Chestnut	104	56	---
First	303	148	1
Mission	66	46	---
Maryville, Broadway	583	250	---
Everett Hills	517	197	1
First	1015	320	1
Mission	150	67	---
Madison Avenue	188	87	2
Memphis, Baptist Center	50	30	---
Bartlett	290	134	5
Barton Heights	244	108	3
Bellevue	2849	1113	21
Belclair	1080	415	3
Beverly Hills	602	320	---
Boulevard	878	272	1
Charjean	489	191	1
Cherokee	763	359	---
Cherry Road	226	96	---
Colonial	695	282	9
DeSota Heights	229	127	4
Egypt	203	127	6
Elliston Avenue	174	83	1
Eudora	639	235	4
First	1437	369	12
Frayser	869	306	7
West Frazier	265	147	7
Germantown	101	49	---
Glenview	98	61	1
Graceland	364	228	3
Graham Heights	192	111	5
Highland Heights	1508	722	5
Hollywood	440	121	---
Island 40 Mission	27	35	---
Kensington	102	30	11
LaBelle	507	262	---

Swing Into Action!

**PASTORS! Get your
Family Benefit Endorsement
application in NOW!**



Success of the Family Benefit Endorsement depends on YOU! If the Plan goes into effect next year, we have to have one-third of our retirement plan members agree to join *before December 31*. Don't wait! Send in your application NOW! We know we have a good thing. We want you to have the benefit of it. How about you?

THE SUCCESS OF THIS PLAN IS IN
THE BALANCE. APPLICATIONS MUST
BE IN BY DECEMBER 31.

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Piney	125	57	---	Trezevant	162	33	---	Sambug	87	62	---
Sweetwater, First	452	93	---	Tullahoma, Grace Mission	121	68	---	Second	222	103	---
Talbott	104	60	---	Highland	200	122	---	Watertown, Round Lick	218	106	---
Tiptonville, First	143	63	---	Rutledge Falls	119	94	---	White Pine	245	109	3
Toone	119	83	---	Union City, First	711	220	---	Nina	41	---	---

For the explanation of the lesson this week we are indebted to **Points for Emphasis** by Dr. Clifton J. Allen, published by Broadman Press of the Baptist Sunday School Board, Nashville, Tenn.

Let Not Your Heart Be Troubled

TEXT John 14

The Demand for Faith (v. 1)

Jesus knew that the hearts of the disciples were full of anxiety. His admonition to them teaches us the right response to trouble of every kind. "Believe in God, believe also in me." This seems to be a more accurate translation of Jesus' words. If one will do this, the heart need not be troubled. The demand for faith in God is also the demand for faith in Christ. We cannot believe in God effectually without believing in Christ. This faith is not an intellectual ideal, but it is warmhearted trust. It is our acceptance of God and Christ as Father-Redeemer, as absolute Love, as All-Sufficient Saviour. The nature of God demands faith. The experiences of life demand faith. The only cure for trouble is in faith.

Assurance Through Christ (vv. 2-11)

These are wonderful words of assurance. We have assurance, first of all, of a home in heaven. This is Christ's promise to Christians. "If it were not so, I would have told you." He further declared that he would go away to prepare a place for us. He is preparing all that heart could desire, all that our capacities can need, all that our achievements can claim. And he is coming back to receive us to himself forever. Death for the Christian is not entrance into the dark unknown but into the very presence of the Saviour in glory.

Christ then made one of the greatest affirmations of his earthly life: "I am the way, the truth, and the life." He is the way to God, the full revelation of truth about God, and the mediator of the life of God to men. In his flesh he was also the perfect example of perfect life,

the incarnation of truth, and the one way of effecting redemption by the sacrifice of himself on the cross.

"He that hath seen me hath seen the Father," Jesus said. No words could have more clearly declared his deity. No words could have given greater assurance of the perfect oneness of the Father and the Son. Through Christ, God was revealed as a person, as perfect goodness, as forgiving love; God was seen as righteous indignation against hypocrisy and selfishness and irreverence and as power over Satan and death. All this proved that Christ spoke not from himself; God spoke through him.

Encouragement For Service (vv. 12-14)

Christ challenged the disciples to keep in mind the real objective of life, namely, service to him. He declared that through faith they could carry on his works and accomplish more than he had been able to do. This they could do through the Holy Spirit, who would come to dwell in them and abide with them. And along with the Spirit, they would have the resources of prayer. To ask in Christ's name is to ask for something in harmony with his name or his redemptive mission and for the glory of his name. On this basis, he will do in and through his followers whatever they ask.

Truths To Live By

No blow comes to us that has not already fallen on Christ.—What a source of comfort this is! Before the blow comes to us he knows the measure of its pain or the terror of its shock or the weight of its burden. If we remember that he is suffering with us, we are comforted by his presence and the support of his strength.

Christians have a sacred ministry to troubled hearts.—Not the minister only, not the deacon or teacher only, but all Christians share the responsibility for trying to bring comfort to souls in distress. Nearly every person has some source of heartache or some burden of trial. It may be a personal animosity, disappointment in a friend, the death of a loved one, a child who is a hopeless spastic, a financial setback, or the awful blow of some moral crash or enslaving moral weakness. Whatever the cause of the situation, help is needed. This will be service on the highest level, because it will be helping hearts to experience forgiveness through faith in Christ and to find peace through fellowship with Christ.

The Holy Spirit is our Comforter.—This means that he is by our side in Christ's stead as our helper. Better still, he lives in our hearts, if we are Christians. If we listen to his voice and obey his in-

(17th Century Baptist Press)

Baptists Ordered Banished For Conducting Services

BOSTON, Mass., May 14, 1668—A Baptist minister and two members of his congregation have been ordered banished from Boston and the jurisdiction of the General Court for participating in Baptist worship services here.

The minister, Thomas Gould, was already imprisoned for conducting Baptist services and was ordered released in order that he might comply with the sentence before July 20. Other convicted Baptists are William Turner and James Farnum, Sr.

The court also ordered that the defendants be imprisoned and held without bail if they are found in the jurisdiction of the court after July 20. The First Baptist Church of Boston, which usually meets in Gould's home for services, has been forbidden to assemble and any other Baptists who defy the court order also will be subject to imprisonment or banishment.

Court action followed a general council held here last month and attended by Governor Bellingham and a number of ministers and civil authorities. The announced purpose of the council was to determine if Gould and others were justified in withdrawing from the established church to form a Baptist church and to decide whether the government will allow this practice.

The council was in session for two days, during which the Baptists were scarcely allowed to state their position. For refusing to renounce their new faith and return to the recognized church, the nonconformists were branded as stubborn heretics.

Following the council, Gould, Turner, and Farnum were ordered to appear before the General Court to acknowledge their guilt. When the defendants pleaded that they had done no wrong in withdrawing from the established church, the court ordered them banished.

In pronouncing sentence, the court declared that by establishing a Baptist church in Boston the accused were guilty of "making infant baptism a nullity, and thereby making all of us to be unbaptized persons, and so consequently no regular churches, ministry, or ordinances, as also renouncing all our churches, as being so bad and corrupt that they are not fit to be held communion with . . . opening the door for all sorts of abominations to come in among us. . . ."

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Southern Baptist Convention

junctions, we will have no reason for fear or frustration. If we remember his presence, we can never be lonely. If we trust him for help, we need not ever fall before temptation. If we have sorrow or tragedy, he will supply grace according to our need. With his help we can be steadfast. For him we should always be thankful.

**.. AN INSPIRATION
TO EVERY TEACHER
PASTOR
and
STUDENT**

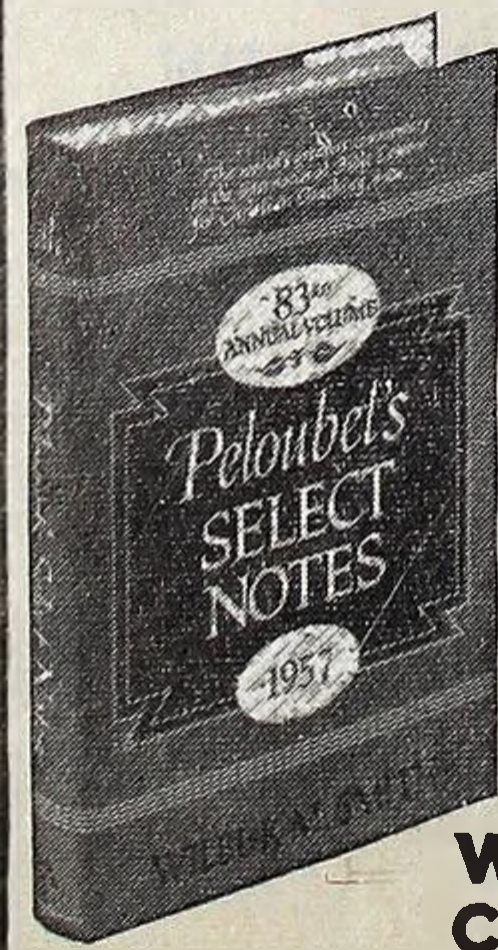
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The Young South

Three more letters—from three nice friends who want to get letters from you! Notice the ages of these girls. Is one near enough your age to interest you as a pen pal? Will you answer one of the letters?

I notice that every letter requests a picture of each pen pal. Of course, snapshots help us to know how our new friends look, and it's nice to see them. But if you do not have a picture to send with your get-acquainted letter, don't let that keep you from writing! The snapshot can go later, if you wish to send it.

Your first letter may include a *word picture*—perhaps a brief description of yourself, plus mention of your hobbies, an account of some special experience you've had recently, or any other news that you'd like to share!

From Patsy Stevens, Baptist Children's Home, Route 6, Lee Highway, Chattanooga, Tennessee:

I am fourteen years old and in the ninth grade at Tyner High School. I go to Concord Baptist Church.

I would like to have pen pals fourteen to sixteen years of age. I will answer every letter I get. I would also like to have a picture of every pen pal I get.

From Ginger Jo Langley, RFD 1, Oakdale, Tennessee:

This is my second time to write to you. I am ten years old and in the fifth grade. I go to Piney Baptist Church where I am a member. I am also a member of the Junior G.A. there.

I would like to have some pen pals and will answer every letter I receive. I hope I can get pictures of all my pen pals.

From Brenda Givens, 366 Pitts Avenue, Old Hickory, Tennessee:

I am nine years old. I go to Dupont School. I go to Temple Baptist Church. My hobby is singing. I would also like to have pen pals ages nine and 10, and their pictures too, if possible.

After you have answered a letter, check up on your pen-pal correspondence. How many pen pals do you now have? Do you owe any answers to letters? Are there some pals from who owe you letters? Perhaps you should write another note to see whether your letter was received.

If you have time, I'd appreciate your writing *me* a special letter this week. I need your help in deciding some important things about our column. In your letter will you answer these questions?

What do you like best about the Young South column?

What do you like *least*?

What do you think would make our column more interesting?

If you were planning the Young South page, would you include more puzzles and riddles? Would you give more suggestions of things to *do*—at home or elsewhere? Would you tell about interesting hobbies or new books which Young South friends might enjoy?

How many of the Young South letters have you answered since summer—say, since you went back to school?



When you choose a pen pal from Young South letters, what helps you to decide which friend to write to? The age? The place the person lives? An interest or hobby similar to your own? An account of some experience about which you'd like to know more?

How could Young South friends make their letters more inviting to boys and girls who are looking for pen pals? What do you think should be included in a good letter that is to be printed in our column?

Perhaps you cannot answer *all* of these questions in your letter to me. I hope you will try, but I will appreciate even one answer! Your answer will be more helpful if I know your age. Be sure to include that in your letter.

Thank you for your good help. Together we can make our Young South column better each week!

Your friend,
AUNT POLLY

Belcourt at Sixteenth Ave., S.
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North Carolina church with 1000 resident members and modern facilities desires male minister of music with ability in other fields, such as education, administration, or organist. Write Dr. H. F. Easom, P. O. Box 1455, Wilson, N. C.



This is the
way it was
told to us . . .

A merry heart doeth good like a medicine
Prov. 17:22

A taxpayer is a person who does not have to pass a civil service examination to work for the government.

A shoemaker was busy at his work when a small girl came in and sat down beside him. She watched for a moment, then asked, "What are shoes made of?"

"Hide," replied the shoemaker.

"Why should I hide?" asked the child.

"No, no," answered the shoemaker. "Hide! the cow's outside."

"Oh," retorted the youngster, "Who's afraid of an old cow?"

The parents of a teen-age boy these days know exactly where he is at all times. He's in the family car. The only trouble is that they don't know where the car is.

How can children have an incentive to study when they see adults miss a question and win a Cadillac?

Parking space is that area that disappears while you are making a U-turn.

Take the air out of most big wheels and all you have left is a flat tire.

The father played possum while his youngsters tried their best to rouse him from a Sunday afternoon nap to take them for a promised walk. Finally, his five-year old daughter pried open one of his eyelids, peered carefully, then reported: "He's still in there."

A 13-year-old lad we know recently told his mother that he might start "going steady."

"With what?" was her devastating reply.

The main material used in building political fences is hedge.

You can't fool all the people all the time—some of them are fooling you.

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135x The bride who prefers a Scofield Bible

will cherish this white Bible in French Morocco. Limp, round corners, ornamental gold roll. Gold edges. Concordance, maps. Family Record. Gift boxed. Oxford India paper. $4\frac{3}{4} \times 7\frac{1}{16} \times \frac{7}{8}$ ". \$15.00

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158x Those young people you are proud of

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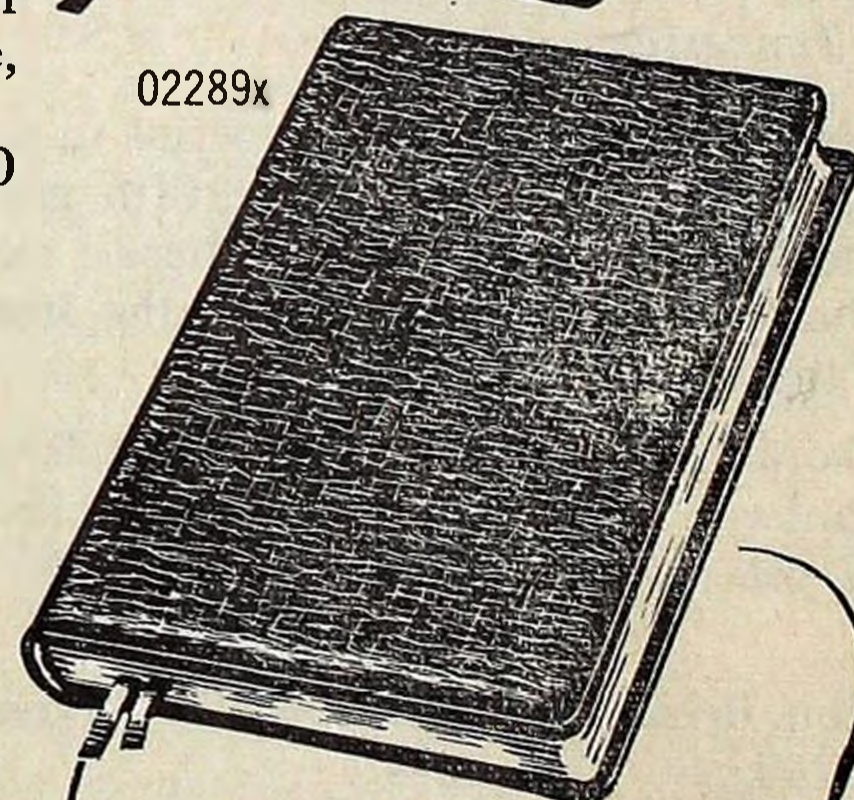
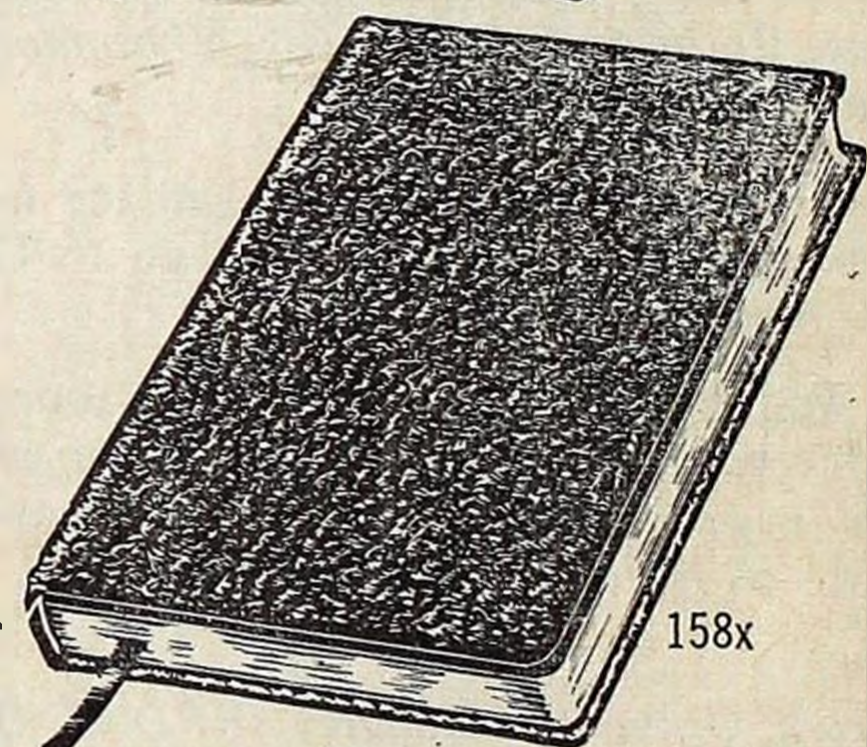
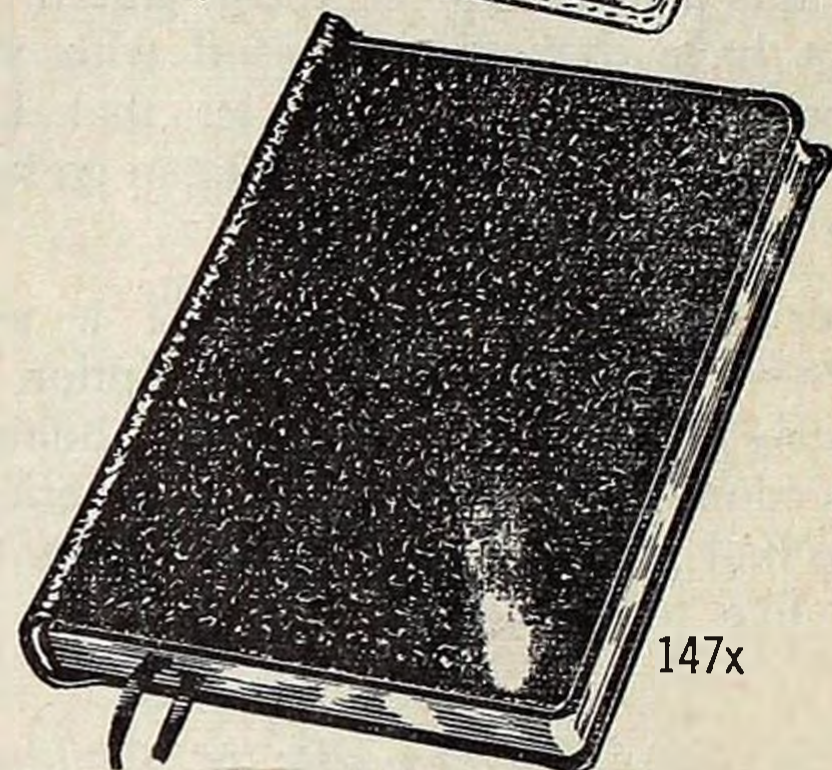
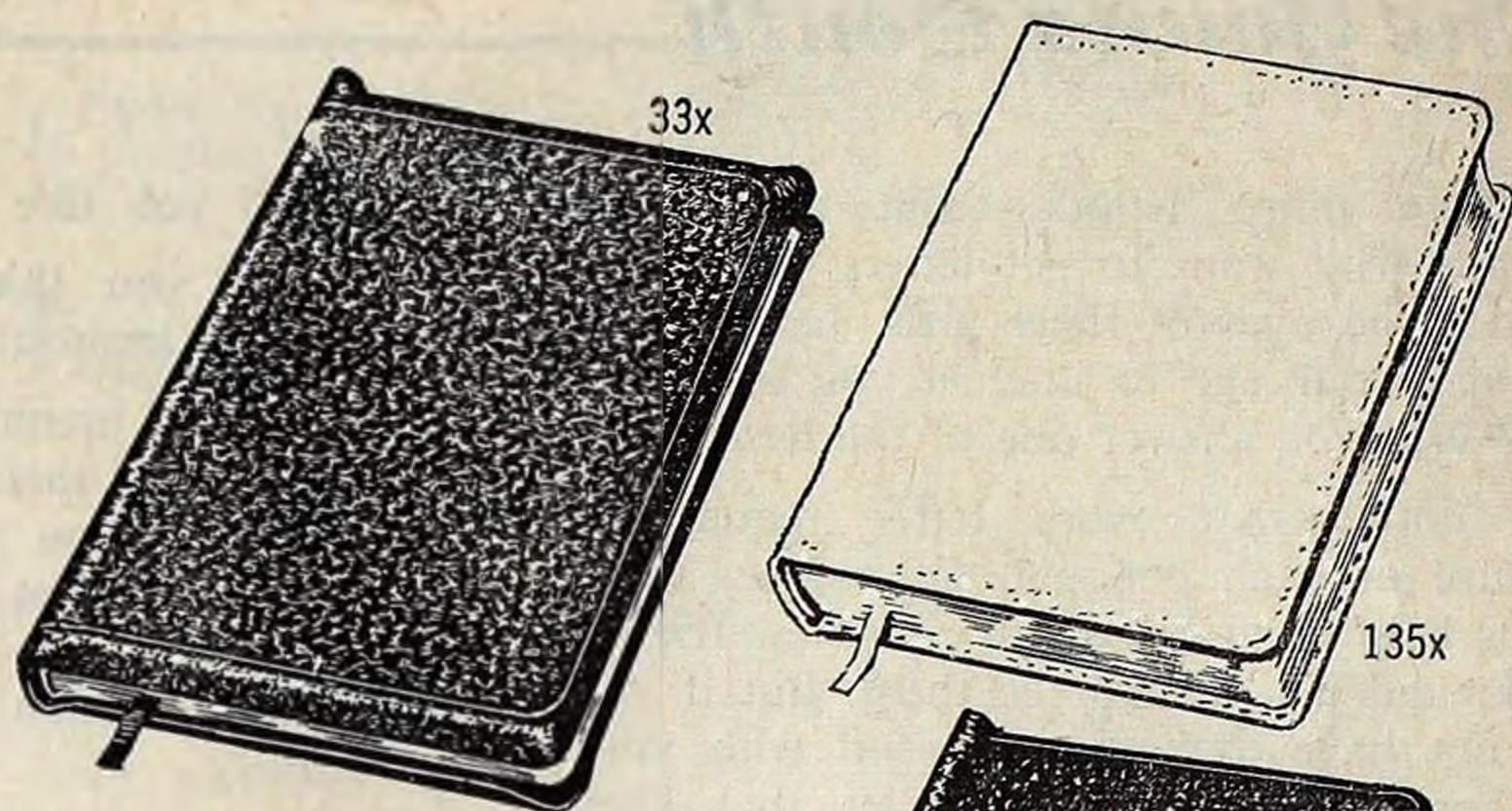
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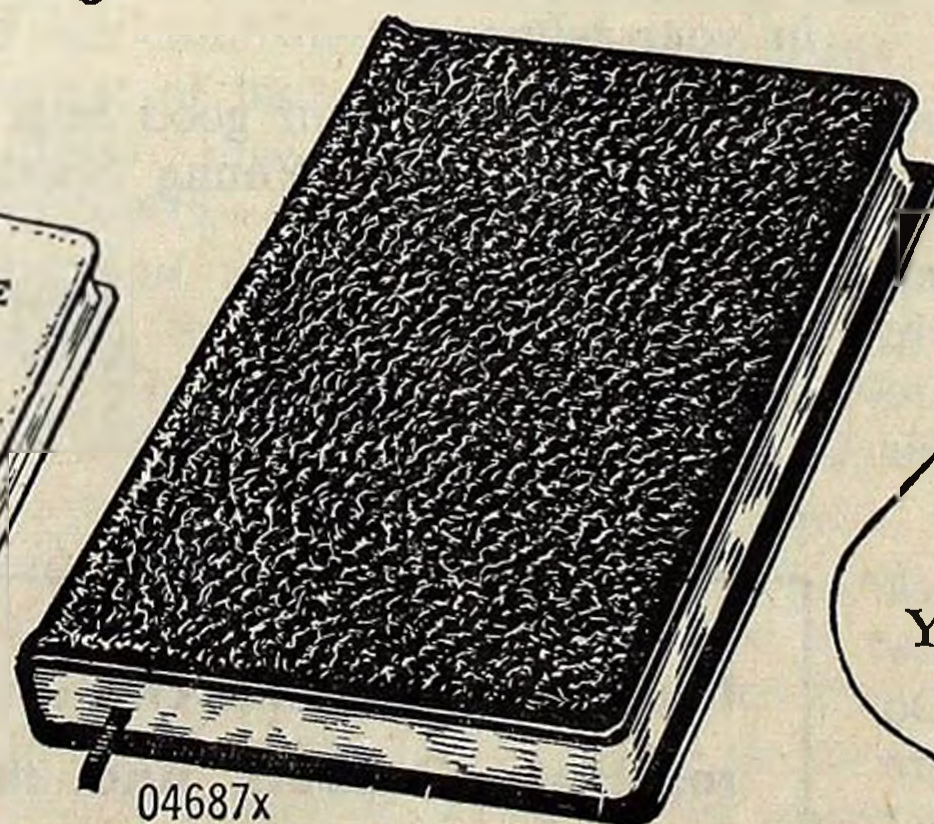
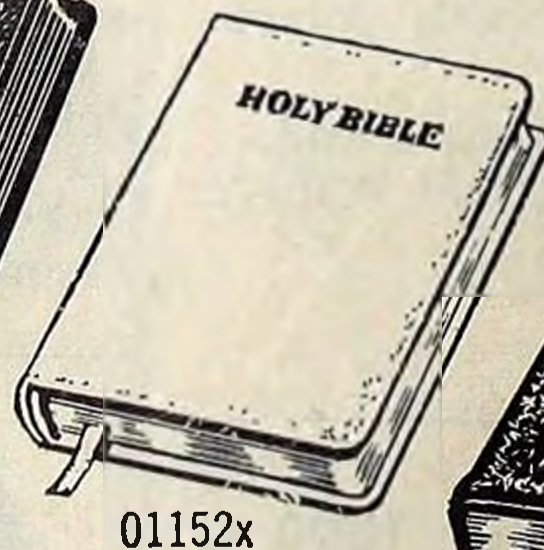
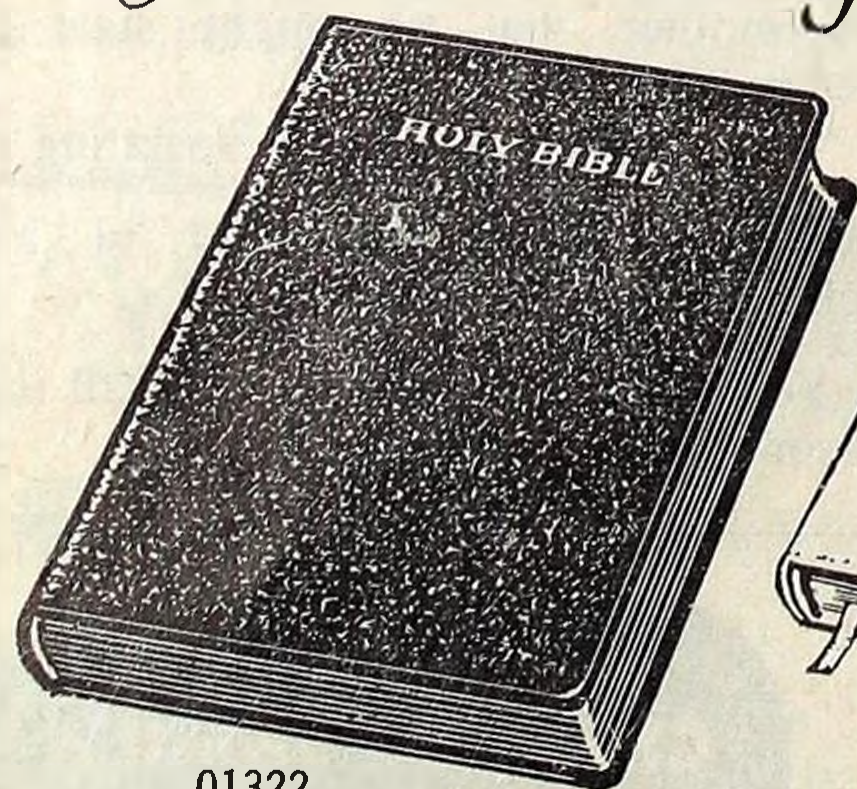
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