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"SPEAKING THE TRUTH IN LOVE"

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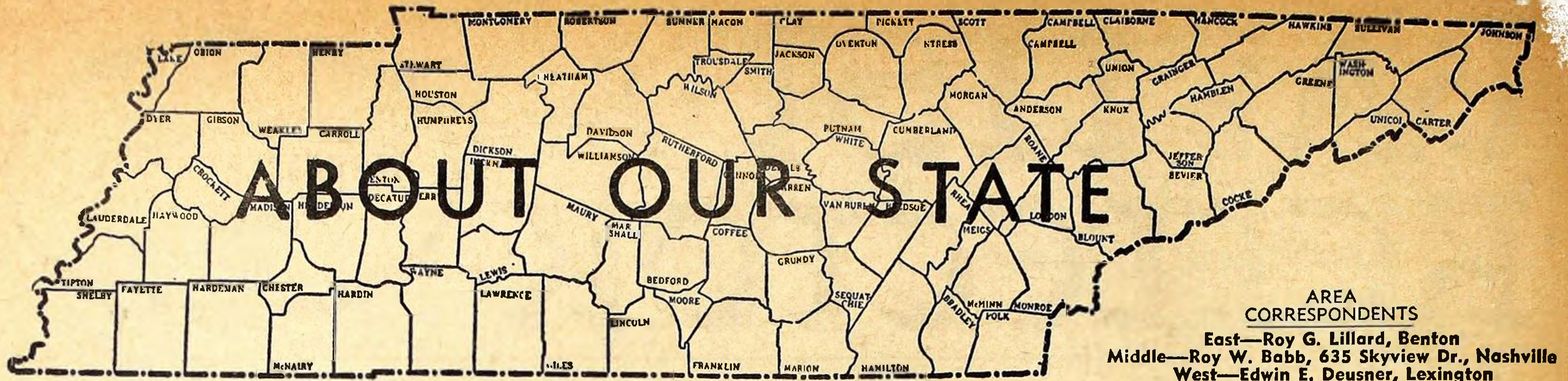
NUMBER 51

LEBANON TENN
BCT MISSION



—H. Armstrong Roberts

Joy to the world! The Lord is come; let earth receive her King!



Poplar Heights Church, Jackson, ordained James Dennison to the gospel ministry, November 30. Pastor James B. Busby served as moderator and preached the ordination sermon. Pastor Lawrence Green of North Jackson Church gave the charge to the candidate and Henry Guy Jackson, superintendent of missions in Madison-Chester Association, gave the charge to the church. Special music was furnished by Richard Lyon, music director of Poplar Heights, and Mrs. James Dennison. G. J. Lay, chairman of the deacons, presented Brother Dennison the Bible and Frank Johnson, deacon, led the ordination prayer. Brother Dennison is a student at Union University and is pastor of Huron and Chapel Hill churches.

Inglewood Church, Nashville, pledged \$188,000 on Victory Day, November 30, oversubscribing the goal of \$175,000. The operating budget is \$140,000. One half of the increase above the operating budget will go to missions in addition to the \$35,000 in the operating budget for missions bringing the total to \$59,000 for missions. J. Harold Stephens is pastor.

Dr. and Mrs. Howard McCamey, missionaries to Nigeria who have been in the States on furlough, have departed for their field of service. Their address is Baptist Headquarters, Ibadan, Nigeria, West Africa. Mrs. McCamey is the former Georgia Cantrell, a native of Smithville, Tenn.

Two new ministers were ordained November 30, at Northside Church, Jefferson City. They were Robert Purkey and Arthur Burcham, both of whom have been called to pastorates in Grainger County. Mr. Purkey, who has been serving as supply pastor for New Corinth Church, will become its pastor. Mr. Burcham will assume the duties as pastor of Oakland Church where he has been supplying. Both churches have full time preaching. Mr. Purkey, a deacon in Northside Church, was educated in Jefferson City schools. He is married and has one daughter, Barbara, now a junior in the School of Nursing at East Tennessee Baptist Hospital. Mr. Burcham, whose father is pastor of Conowingo Baptist Church, Conowingo, Md., entered Carson-Newman College last September. He is married and has two daughters.

First Church, Cleveland, E. Warren Rust, pastor, reports outstanding results; 820 pledging; 462 tithing; \$1,740.67 pledged weekly.

Bulwarked by mounting interest in previous courses, the University of Tennessee has announced sponsorship of the fourth summer school for town and country ministers, to be held in Knoxville, June 23-27.

C. S. Wilson is serving as supply pastor for First Church, Wartrace.

The twin sons of Rev. and Mrs. William R. Medling, missionaries to Japan, filled the pulpits in two Polk County churches, November 30. Ed Medling spoke at the morning service at First Church, Benton, D. W. Pickelsimer, pastor. Paul Medling, twin brother of Ed, spoke at the same hour at Shiloh Church, Ocoee, W. Jasper Woody, pastor. The twins are students at Carson-Newman College.

Alpha Church, Nolachucky Association, is now in their new educational building. They have completed their beautiful auditorium with new pulpit, choir and baptistry. Claud R. Walker is pastor.

Stanley Gruzas was ordained to the ministry by Carlisle Church, Stewart Association, Sunday, November 23. Assisting in the ordination were Herschel Woodburn, Fulton Robertson, John Nelson and Charles Kent.

Robert Carson Newby and Walter Barrett were ordained as deacons at Center Hill Church, Salem Association, November 22. J. J. Thomas, associational missionary, served as moderator and Marvin Cope, clerk. Assisting Pastor Robert Davenport in the service were Grady Crook and Lewis Thomas.

Rev. William Jasper Stover, formerly of Jackson County, Ala., but who had spent the latter part of his life in South Pittsburg, died November 30, while en route to a Chattanooga hospital. He was 72 years of age. He had served as pastor of a number of churches in the North Alabama area before coming to South Pittsburg some ten years ago. Funeral services were held December 2, at New Canaan Baptist Church, near Dutton, Ala.



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

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

TENNESSEE BAPTIST PRESS, Inc., Nashville

DIRECTORS: Ralph Murray, pres.; D. P. McFarland, vice-pres.; Gaye L. McGlothlen, sec'y.; R. Paul Caudill, W. E. Darby, McKnight Fite, W. M. Martin, Beecher Gentry, B. Frank Collins.

Chilhowee Association — Centenary Church, Jimmy Millsaps, pastor, reports a revival with 20 additions by baptism, along with several by letter and a number of rededications. Clarence Evans is the new pastor at Miller's Cove Church. Thurman Arnold has resigned at Piney Grove Church to accept a church in Knoxville.

Paul Reneau has resigned as pastor at South Clinton and is now on the field at Greenback Church, Chilhowee Association.

Antioch Church, Polk Association, has called John Mull of Cleveland as pastor.

Lyn Claybrook has resigned Calvary Hill Church, Dyersburg, effective December 1. He waits on the leadership of the Holy Spirit. Brother Claybrook has four more years before he will be eligible to retire and wants to go on in the pastorate. He has been pastor of churches in Tennessee, Texas and Kentucky since he was a teenager. He is available for supply, interim-pastoral or revival help. His address continues at 836 Hull Street, Dyersburg, Tennessee, telephone AT 5-6418.

Central Church of Bearden held their services Sunday, December 7, in their new \$600,000 building which includes a three-story educational building. This is an outgrowth of the fourth building campaign in the church's 64-year history. The white-columned Colonial auditorium was erected at a cost of \$450,000. A three-story educational plant accommodating five departments, a suite of offices, and a music room for all choirs, completes the new plant. Henry M. Chiles has been pastor of Central for almost eight years. Wall-to-wall carpeting in the auditorium is balsam green, walls are rich gray and the curved ceiling is white. Pews are mahogany, with end supports painted off-white to match wainscoting and window cornices. Pew cushions are foam rubber covered in flame red velvet.

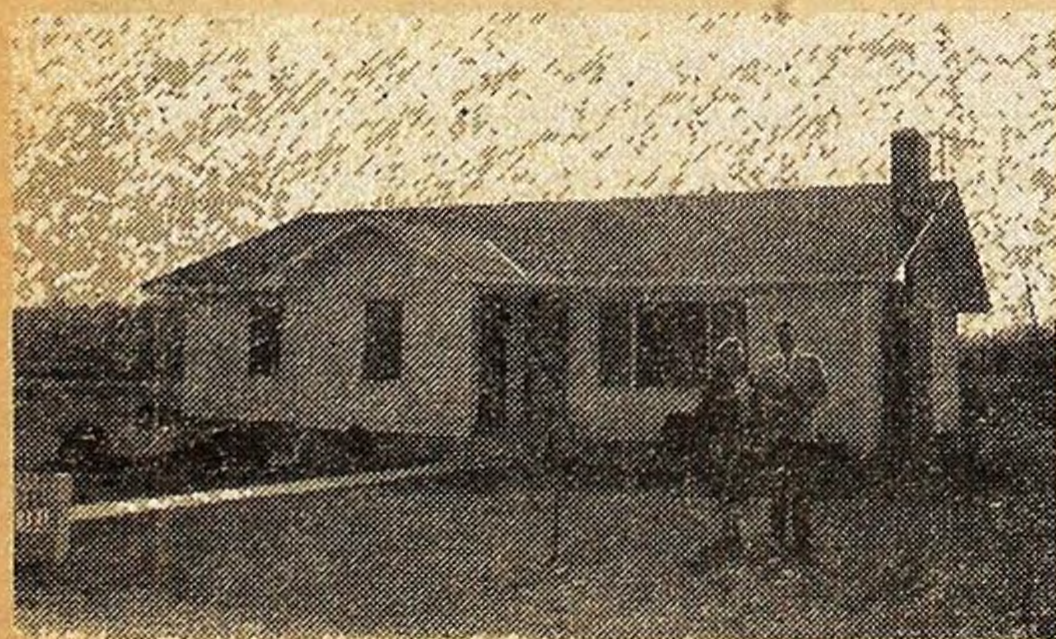
Rev. Troy Jones, 909 Birch Street, Kingsport, who has served a number of churches in Holston Association, has resigned as pastor of Limestone Mission and is available for supply preaching or for a pastorate as the Lord leads.

Tom McBride, ministerial student at Carson-Newman College, has been ordained to the ministry by his home church, Pleasant Grove, at Washington College, at the request of White's Creek Church, Roane County, where he has been called as pastor. Paul Broyles, pastor of Pleasant Grove Church, was moderator; E. W. Barnes conducted the interrogation; and Leslie R. Baumgartner preached the ordination sermon.

New Hopewell Church, Knoxville, reports a gracious revival with Pastor Jerry L. Tillman doing the preaching. There were 19 additions, 14 by baptism and 5 by letter and numerous rededications during the eight days.

Letcher Murphy has been ordained as deacon by Dalewood Church, Nashville.

Pleasant Grove Church in Stewart County along with Pastor Stanley Ford is to be commended for their new church building. When completed, it will have needed Sunday school rooms and furnace heat.



This new three-bedroom home of Salem Church was recently completed and the pastor's family has moved in. It has modern conveniences and ranks among the best in the Tennessee Valley Association. Only 79 of their 123 members are resident. The pastor, Marion C. Brock, and his wife are standing in front.



BRISTOL—Belle Meadows Church (formerly Island Road Church), A. D. Hopson, pastor, dedicated its new building on Sunday, November 16. L. R. Baumgartner, superintendent of missions for Holston Association, preached the dedication sermon. The new building, of brick masonry construction, is situated on an attractive four-acre site purchased several months ago when interstate highway construction made necessary the removal of the church to a new location. The building includes a sanctuary seating 400, four assembly rooms, 24 classrooms, two nurseries, church offices, rest rooms and central automatic heating. Off-street parking is provided for all automobiles in conveniently arranged parking areas near the church. Total valuation of the property is \$25,000.

North Springfield Church has called Barton Barrett, a native of Murfreesboro, and now a student at Belmont College, as minister of music. Pastor Reid R. Campton is beginning his fourth year as pastor of this church.

Construction has started on first unit of Meadow View Mission building, sponsored by First Church, Lawrenceburg.

Robert McCan, pastor of First Church, Clarksville, has received notice from the Broadman Press that his book manuscript has been accepted for publication in October, 1959. The book will be a series of thirteen expository sermons on Revelation and will be entitled, *A Vision of Victory*.

J. H. Smothers has started his sixth year as pastor of Prosperity Church, Auburntown.

Douglas C. Gunter of Monterey has been named associate pastor, music-education director for Fairview Church, Lebanon. He has been serving as minister of education-music for First Church, Lenoir City.

Open House was held at the new Baptist Student Center, 2406 Vanderbilt Place, Nashville, Sunday afternoon, December 7. George Jones, director, presided and program personnel were Charles Roselle, W. Fred Kendall, Harold Gregory, and Dr. Henry Hill of Peabody. At reception following program, Mrs. Kendall, Mrs. Roselle and Mrs. Jones presided at refreshment table. Music was by Gene Bryan of Vanderbilt and Jo Sandidge of Vanderbilt. Leroy Norton of Vanderbilt and Rubye Menees of Peabody were students in charge of program.

Cross Creek Church in Stewart County, with Laurin Suiter as pastor, is constructing a new Educational Building to care for 250 people.

First Church, Lebanon, enjoyed an unusual service, which consisted of color slides and script prepared by Paul and Dorothy Mosteller, missionaries to Thailand. The slides picture the Mostellers leaving Nashville, arriving in Thailand, and their present field of labor. These missionaries have been "adopted" by this church.

Oby Lee Benthall, II, was ordained to the ministry by West-Fraser Church, Memphis, Sunday, November 30. D. S. Hall is pastor.

David Moreland, member of First Church, Chattanooga, has been elected Ambassador-in-Chief of the Royal Ambassadors of Hamilton Association.

Three churches in Bledsoe Association have called pastors recently. Friendship Church called George E. Clark, professor at Belmont College, to serve as pastor. Preaching services are held on the first and third Sundays. Alton Neville, Watertown, has been called to serve Hopewell Church. He was recently ordained by Round Lick Church, Watertown. Station Camp Church has called Gary Anderson, Belmont College student, as pastor.

Rev. and Mrs. John R. Couch, missionary appointees to Jordan, have departed for their field of service. Their address is Southern Baptist Hospital, Ajloun, Jordan. Mrs. Couch is the former Joan Brooks, of Elizabethton, Tenn.

The New Year Can Mean New Life

Baptist bodies throughout North America are planning a continent-wide revival for 1959. Its challenging theme is "NEW LIFE FOR YOU". For two years now this evangelistic crusade has been in the planning stage. Now the time is almost upon us. Southern Baptists and seven other Baptist bodies will make a single great concerted effort to witness and win to the Lord Jesus Christ the lost of America and to lead church members into the rededication of the experience of new life as well.

There are about 19 million Baptists and some 75,000 Baptist churches. These are called upon to unite in prayer and work under the leadership of the Holy Spirit to take the good news of the truth in Christ to unbelievers during this crusade which comes to a climax next March and April.

It is hoped that every church will plan a two-weeks' meeting here in Tennessee as in most of the other states. The revival meetings will be scheduled in two periods, March 15-29 for the churches in the western half of our state and April 12-26 for the churches in the eastern half of our state. Through this arrangement, having the state divided into two sections and the time in two periods, pastors across the state can help one another. Churches likewise can get help more readily than if all of the meetings were held at the same time.

We have just had an opportunity to go over and carefully study the *Revival Plan Book* issued for the simultaneous crusade. It has been prepared by Dr. Vernon Yearby, an associate in the Division of Evangelism of the Home Mission Board. This is a book on evangelistic methods with a planning calendar to help busy pastors. It recognizes the Holy Spirit as the ONE Worker without whom nothing can be done in evangelism. But it lists

methods whereby a pastor and his church can cooperate in such a way that the unlimited power of the Holy Spirit can be realized for revival in every Baptist church. This is a detailed calendar. It is designed to help the pastor organize an entire church membership in preparation for revival and for fullest participation in revival.

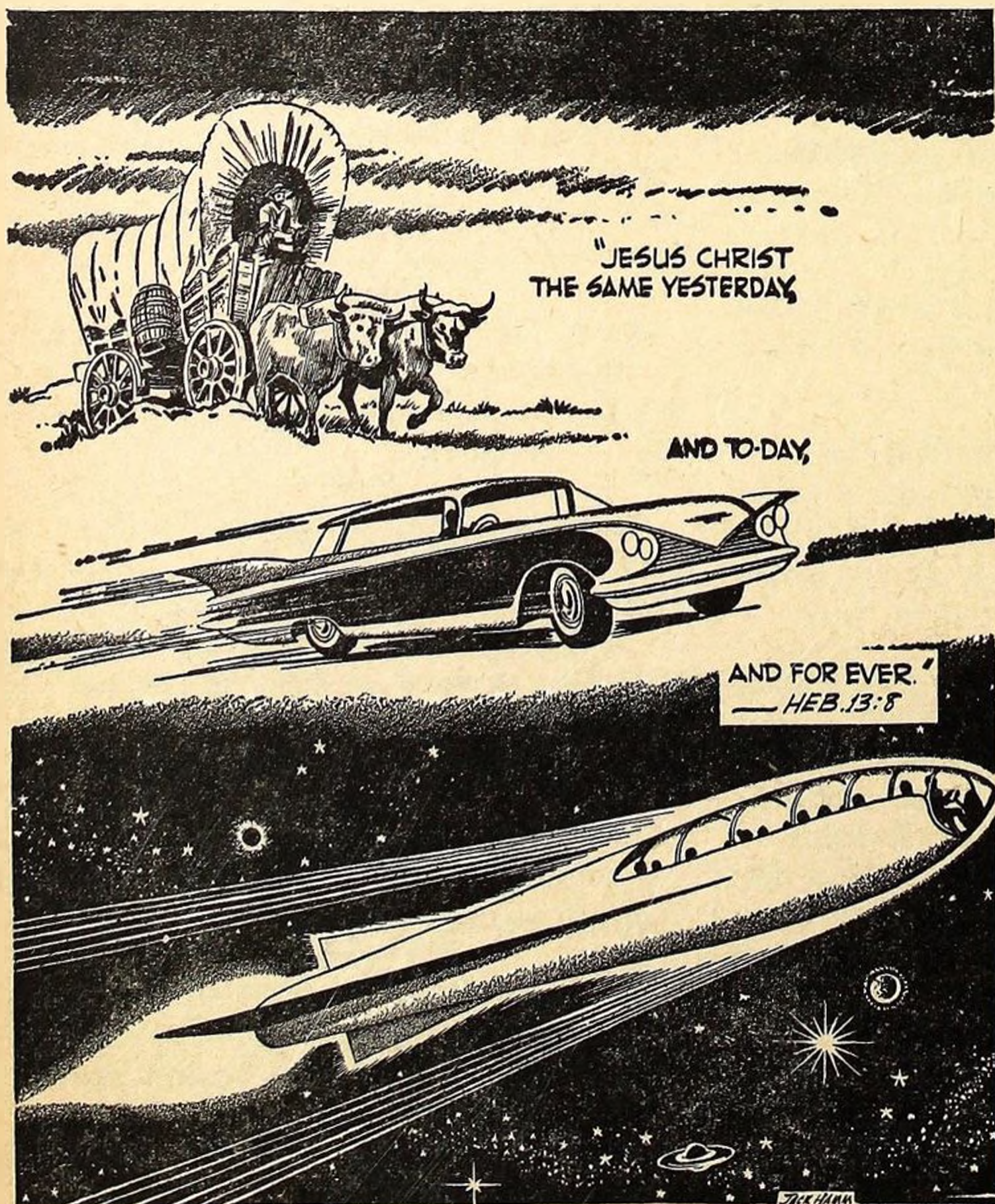
Much preparation has already been made toward the 1959 Simultaneous Crusade. The first step was a Baptist Day of Prayer June 1, 1958. Sunday School Preparation Week was observe Septemebr 21-28. Study has been made of "*Using the Sunday School in Evangelism*" by Dr. Leonard Sanderson. The closing of 1958 and the opening of 1959 will be a particular time with every Baptist on his knees in prayer for God's blessings upon this soul-winning year. The New Year Eve's prayer service comes December 31 on a Wednesday evening that lends itself to confession, deepening of concern for the lost, and claiming the promises of God through commitment to the leadership of the Holy Spirit. The December Training Union magazine sets forth programs for this occasion.

1959 begins with Soul-Winning Commitment Day January 4. This date marks the beginning also of the special films in "This Is the Answer". This is a series of 13 "Televangelism" programs produced by the Southern Baptist radio and Television Commission. These films deal with specific problems that hinder a vital faith in Christ or stand in the way of an active Christian life. Televangelism is designed as an adjunct to the churches' preparation for the evangelistic crusade in March and April. This series of films on the TV will impress upon the lost and unchurched that their problems can be solved in Christ. Personal visits from church members need to be combined with the showing of these films so as to tie them in with the churches. Pastors and churches must plan to take advantage of Televangelism.

Bible Study Week has been set for January 5-9. In this, *The Gospel According to Mark* by Hugh R. Peterson will be the basis of study. Our State Evangelistic Conference will be held January 19-20 in the Belmont Heights Baptist Church, Nashville, with a splendid program that has been arranged by our State Secretary of Evangelism, Rev. F. M. Dowell, Jr. Other preparatory steps include a Simultaneous Religious Census scheduled for Sunday, February 1, 1959. Sunday Schools should lead out in this preparation so as to place new people on the rolls before the crusade. Most evangelistic opportunities come through the Sunday School. In view of this, the success of the revival to a large extent will be in proportion to the success in the Sunday School enrollment campaign. Reaching new people, placing them on the Sunday School roll, bringing them under the influence of Bible teaching before the revival crusade will mean much toward its success in March and April. Special associational evangelistic rallies will also be held. There will be pre-revival visitation and a prayer program by the Woman's Missionary Union during the week of prayer for Home Missions; also church-wide schools with classes for each age group in soul-winning training courses. Efforts too will be made for highest attendance in Sunday School and in Training Union during the revival period. The revival itself is to be followed by classes for new members in the churches. A leaflet giving 17 steps of preparation is being sent out to the leaders of the churches throughout the Southern Baptist Convention.

"New Life for You" is a hope-filled promise. It is the theme for 1959. New life is in Christ. The gospel in Christ needs to be proclaimed to all. If this is done effectively, church members themselves must rededicate their lives to Christ. "New Life for You"—what this slogan means to the outside will be determined first of all by what we let it mean on the inside of the church. It is a great program. It is to be proclaimed to all. But this can only be done when there is humble prayer and preparation on the part of every church member issuing in rededication to Christ.

An Unchanging Lord for a Changing World



State Board Re-elects Officers; Approves Operating Budget

The Executive Board of the Tennessee Baptist Convention in session at the State Baptist Board building, December 9, re-elected its officers: Dr. Robert L. Orr, Dyersburg, president; Dr. E. Gibson Davis, Kingsport, vice-president; Rev. Roy W. Babb, Nashville, recording secretary; and Dr. W. Fred Kendall, Nashville, executive secretary-treasurer.

Fifty-three of the fifty-four members of the Board were present for this December session which received the executive secretary's report and approved Administrative and Promotional budgets submitted by him totalling \$367,750.86; State Missions Departments budgets amounting to \$462,971.38; Preferred Items and Reserve budgets of \$32,407.45; Other Budgets approved brought the total to \$691,997.51 for State Missions and the grand total of all non-institutional state convention budgets to \$1,092,055.82.

Named to the Administrative Committee of the Executive Board were Robert L. Orr, Dyersburg, chairman; Roy W. Babb, Nashville, recording secretary; Raymond DeArmond, Knoxville; Carl Giers, Chattanooga; D. M. Renick, Memphis; A. H. Hicks, Morristown; J. Howard Young, Springfield; and E. L. Williams, Knoxville.

Survey

Herbert Gabhart, Memphis, chairman of the Convention's Survey Committee, reported that Miss Helen Gardner, Memphis, secretary of the Committee, who has rendered such fine service in this capacity, is leaving Tennessee for service in another state. The Board appointed President Orr to meet with the Convention's Survey Committee in its further sessions. Chairman Gabhart praised Tennessee Baptists, "You have treated this Committee with utmost confidence. We have nothing we want to conceal. We want to digest the findings of the survey (recently completed by the professional consultants) and then make our report." There is the possibility of a special called meeting of the Executive Board to hear the survey report.

Treasurer Kendall reported Southwide and Statewide Cooperative Program receipts nearly equalled one another during the past year when designations are taken into consideration. The Tennessee Baptist Convention has a 56-44 division of Cooperative Program receipts between the two. Dr. Kendall reported Southwide receipts total \$1,740,042.04 and Statewide \$1,789,050.20. The auditor listed the administration cost of handling receipts for the past convention year as \$0.01070 per \$1.00 or approximately 1¢ out of each dollar. This is an excellent record.

Budgets and Expenditures

The Executive Board approved the following budgets for 1959. Listed in italics in parenthesis following the new budget figures are the amounts expended for these phases of the work during the past year:

Administrative \$42,677.66 (\$41,187.08); *Promotional* which includes General Promotion, the maintenance of the State Board building, Retirement Plans and WMU \$325,073.20 (\$263,803.90); *Preferred Items and Reserve*, including Education Commission, Hospital Commission, Historical Society, Tennessee Baptist Foundation, Church Building and Loan Program \$32,407.45; *Promotion Department* \$20,495.00 (\$18,975.84); *Church Music Department* \$23,492.96 (\$20,733.51) *Sunday School Department* \$63,455.00 (\$62,485.85); *Training Union Department* \$60,840.00 (\$57,059.15); *Student Department* \$61,991.00 (\$59,871.03); *Missions Department* \$169,871.84 (\$156,598.80); *Evangelism Department* \$21,581.96 (\$17,050.33); *Brotherhood Department* \$41,243.62 (\$39,845.56); *Tennessee Baptist Camps* \$64,065.00 (\$83,108.58); *Tennessee Baptist Press, Inc.* \$111,961.13 (\$110,519.07); *Other Budgets:* Church Lots, \$10,000; Ministerial Student Aid, \$15,000; Student Center Capital Needs, \$25,000; Off-Campus-Extension Schools, \$3,000.

The Board approved limits on grants of aid on the condition that the church or mission field be mapped and surveyed, or if this has been previously done that the survey be brought up to date, and that a week of emphasis be given to stewardship in the church or mission and an effort be made to enlist all the members in weekly tithing or pledging. The Board reaffirmed its policy of a three-year limit of aid except in extraordinary cases.

Committees

The Executive Board named the following committees from its personnel to serve during the coming year 1958-1959:

Administrative: Robert L. Orr, Chairman, ex officio; Roy W. Babb, ex officio; Raymond DeArmond, ex officio; Carl Giers, D. M. Renick, E. L. Williams, Hobart B. Ford, J. Howard Young, A. Hudson Hicks.

Appropriations and Budget: E. E. Deusner, Chairman; E. L. Smothers, C. Henry Preston, Carl P. Daw, Eugene Fleming, Branson Wiggins, Orvind Dangeau.

Audit: Fred M. Wood, Chairman; O. O. Smith, Kenneth Combs, C. V. McCoig.

Brotherhood: Victor Brown, Chairman; B. W. Potts, G. P. Brownlow.

Children's Homes: O. C. Rainwater, Chairman; E. B. Bowen, Joe B. Good.

Christian Education: Slater Murphy, Chairman; G. Allen West, Jack D. Hancox.

Evangelistic: E. Warren Rust, Chairman; Tom Madden, Jonas L. Stewart.

Hospitals: James Windham, Chairman; Robert Ivy, Herbert C. Gabhart.

Murray Again Heads Tenn. Baptist Press

Tennessee Baptist Press, Inc., re-elected its officers: Rev. Ralph Murray of Knoxville, president; Rev. D. P. McFarland of Covington, vice-president; Dr. Gaye L. McGlothlen of Nashville, secretary. The organization's meeting was held in the BAPTIST AND REFLECTOR office December 8 and heard reports from the editor and business manager and plans for improvement of the paper during the coming year. Two new directors, elected at the recent meeting of the Tennessee Baptist Convention, were welcomed: Rev. James P. Craine of Gallatin and Rev. A. Hudson Hicks of Morristown. The Press is a non-profit corporation set up by the Tennessee Baptist Convention and is engaged in publishing the BAPTIST AND REFLECTOR.

Hamm's Cartoons Now In Book Form

Jack Hamm, whose religious drawings are regularly enjoyed by readers of this paper, has published a 128-page book, *The Living Scriptures* which can be secured at the Baptist Book Store for \$1.50. Vital drawings by one of the best cartoonists in America, are now available in permanent form through this 7 x 9 inch book. Kregel's of Grand Rapids, Mich., is the publisher.

New Books

Ideals in Medicine edited by Vincent Edmunds, M.D. and C. Gordon Scorer, M.D.; published by Christian Medical Society, 127 S. Wacker Drive, Chicago 6, Illinois; 192 pp.; \$3.00. With the scientific advance in medicine problems increase in complexity. This book provides a statement of general principles for the Christian approach to medical practice. Some typical applications are given. There is a discussion of personal standards, relationships of the doctor to patients and ethical problems in certain areas of medical practice.

The New Testament, A Book-by-Book Survey by Mark G. Cambron; Zondervan; 472 pp.; \$5.95.

The Sufferings and the Glory of the Lord's Righteous Servant by Robert D. Culver; Christian Service Foundation; \$2.50, cloth; 75¢, paper.

Manuscripts and History: Robert L. McCan, Chairman; Carroll C. Owen, L. H. Hatcher.

Personnel: A. D. Foreman, Chairman; Oscar T. Nelson, H. Curtis Erwin, James E. Craine, Alvin Gilliland.

Promotion: W. A. Boston, Chairman; E. N. Pack, Gordon Greenwell.

Student Union: David Q. Byrd, Chairman; E. Gibson Davis, I. Cecil Frazier.

Sunday School: B. Frank Collins, Chairman; Roy W. Babb, Melvin Faulkner.

Training Union: Harold Malone, Chairman; W. H. Lodwick, George Capps.

Have We Forgotten?

J. Pope Dyer, Central High School, Chattanooga

A short time ago I was in a Baptist Church where there was heated discussion over a budget for the new year. Some people favored one thing, some another. This is perfectly normal in a democracy and a Baptist Church. Where full and free discussion is permitted all points of view will naturally be brought into focus and consideration. This is as it should be.

It is one of the fundamental beliefs of a Baptist Church that every member has a vote. He may be ten or he may be ninety. No small group in any Baptist Church has the authority, nor the denominational approval, to setup a fixed program. It must be flexible and subject to the approval of the members of a local church.

One of the basic reasons why our nation has a democratic philosophy is, I have read, that Thomas Jefferson and James Madison were both visitors to Baptist churches and were impressed by the democracy of the Baptists. Both of these men translated their beliefs into the fundamental documents of the Declaration of Independence and the Constitution of the United States.

Have we forgotten that a Baptist Church is a democracy? Have we forgotten that the members are within their rights to fully discuss and oppose anything they believe is not in accordance with their way of thinking? Have we forgotten that each member has an equal vote in all deliberations of the Baptist Church?

Baptist plans and programs are formulated and approved by the entire congregation. The second step is the one that

puts our Christianity to a test. Full discussion is a necessity in the program so that all points of view may be expressed. Then there is the vote. Here the issue is decided by the majority. This represents the will of the church. The true Christian will discuss fully and vote his sentiments on any and all matters under consideration. He will also unselfishly abide by the vote of the majority. He will not become angry because his point of view did not carry. He will not criticize his fellow Christian because there was a difference of opinion. He will not blame the church members because they did not see eye to eye with him. If the members are inquiring and thinking there will be different points of view aired in a meeting. There must, of necessity, be a full and frank discussion to enlighten all members and secure their full cooperation. Baptists will arrive, in a vast majority of cases, at the right decision when a meeting is operated on a basis of Baptist beliefs. It is only when domination and inflexibility rules, that division frequently results. Full discussion of all issues, a fair vote, the majority opinion and the acceptance of the vote is the true way Baptists should operate their meetings. Ministers know this. Deacons need to know this and members need to practice it. Then I feel certain fewer divisions would arise. We are all laborers together for Christ. This does not mean that we always see things alike. No fully dedicated Christian will harbor ill will because of a difference of opinion. The Lord wants us to be unselfish, not one who has his way like a spoiled child.

A NEW YEAR'S GREETING FROM THE BAPTIST WORLD ALLIANCE

To Our Baptist World Fellowship:

Greetings and best wishes for the New Year in the name of our living and loving Lord. May the grace, mercy and peace of the Father, the Son, and the Holy Spirit bless and sustain us all every day of the coming year.

In many lands 1959 will be a year of special evangelistic endeavor. Members of our churches in North America will gather on New Year's Eve for special services of prayer and dedication to inaugurate the Baptist Jubilee Advance—a five-year program of evangelism and missions. Similar movements in other lands promise an outstanding year of witness and soul-winning. Let us hope and pray that as a result of our efforts and by the power of the Holy Spirit we may report at the next World Congress in Rio de Janiero in 1960 an inspiring increase in our world fellowship.

To some the New Year will bring new hours of tension and testing, to others challenging new opportunities for sacrifice and service. May the year be for us all a time of faithful witness for Christ our Lord.

In his Name we greet you as we serve together by his power and for his glory.

Cordially yours,

Theodore F. Adams, President

Arnold T. Ohrn, General Secretary

Robert S. Denny, Associate Secretary

Henry Cook, Acting Associate Secretary

1628 Sixteenth Street, N.W.

Washington 9, D.C.

What Is A Cooperating Church?

By L. G. Frey

Church Independence

This very vital question is considered from a biblical and a historical viewpoint.

Most Baptists are very well informed on the doctrine of church independence. Baptists believe that all authority for doing mission work resides in Jesus Christ, the Head of New Testament Churches, and that this authority expresses itself through these churches. In other words, New Testament churches are the only visible executives in the kingdom of God on earth. Baptists believe that a church whose doctrines, polity, and practice agree with the New Testament pattern is as worthy as if traced there.

"It is only a doubtful practice whose thread must be traced carefully through the labyrinth of history with painful uncertainty lest you reach its end while yet a century or two from Christ. Why, sir, if there yawned a fathomless abyss into whose silent darkness intervening history had fallen, with a Baptist church on this side and a New Testament on the other, we should boldly bridge the gulf and look for the record (origin) of our birth among the hills of Galilee."¹

These various assemblies are free, independent, self-governing sovereign bodies so far as earthly authority is concerned. The New Testament is their guide for all matters of faith and practice. The marching orders of New Testament churches may be found in Matt. 28:19-20. To take the gospel to all nations, as The Great Commission requires, necessitates the cooperation of all these churches of like faith and order in that gigantic procedure.

Baptist churches are free to join, or not to join, others in promoting educational, benevolent, and mission enterprises. They may do this without even losing the name Baptist. Their choice does, however, positionize them. That is inevitable.

¹J. Wheaton Smith quoted in Church Communion by W. W. Gardner, page 146.

A youthful giant slouched into an Illinois schoolroom one day after school. The teacher, Mentor Graham, looked up and recognized the young husky standing there awkwardly as the new young buck who had recently moved to town and who had whipped the daylights out of all the local toughs. Graham looked up and down the six-foot-four-inches of muscle and ignorance before him and offered to help him read and to lend him a few books. No one remembers Mentor Graham nowadays. He was one of the quiet men, but his pupil will be remembered for a long time. His name was Abraham Lincoln.—William P. Barker TWELVE WHO WERE CHOSEN (The Fleming H. Revell Company).

Executive Committee Employs 2 Assistants

NASHVILLE—(BP)—Albert McClellan and John H. Williams, both of Nashville, have been elected to fill two new administrative positions on the staff of the Southern Baptist Convention Executive Committee here.

They were elected by the administrative committee of the Executive Committee, acting on behalf of the Executive Committee.

McClellan, the Executive Committee's present director of publications, will become its program planning secretary on Jan. 1. On the same date, Williams will become its financial planning secretary.

The positions to which they were elected resulted from action taken by the Southern Baptist Convention in its session at Houston in May. The positions were created when



McClellan



Williams

the Convention adopted a report from the Committee to Study Total Convention Program.

Williams is manager of the contracts and insurance department for the Baptist Sunday School Board. He has been in the Board's employ for 24 years.

McClellan, in his new capacity, will be program planning assistant and principal professional assistant to Executive Secretary Porter Routh. He will review and appraise proposals of the Convention's agencies to determine their relation to the total Convention program and to the total denominational program, which includes local and state Baptist work.

McClellan will study the soundness of these programs in use of planning techniques and will also serve as acting executive secretary-treasurer when called upon.

McClellan's election will leave the post of director of publications open.

Williams will serve as principal financial planning assistant to the executive secretary. He will review and appraise the financial practices of Convention agencies, to the extent with which the Executive Committee is concerned with them.

Williams will also be chief accountant of the Executive Committee office staff and supervise its accounting personnel. The Executive Committee office will have handled about \$25 million in 1958 which came in Cooperative Program and designated funds for agencies of the Convention.

Williams will continue to work with Convention agencies in placing exhibits in the building used for the annual session of the Convention each year. He will assist the Executive Committee in making arrangements for future sessions of the Southern Baptist Convention.

McClellan joined the staff of the Executive Committee as director of publications and associate executive secretary in 1949, following a period as editor of the *Baptist Messenger*, Oklahoma weekly newspaper. He was pastor of First Baptist Church, Waurika, Okla., before becoming editor.

Williams is a layman. A native of Tre-harris, Wales, who came to the United States at the age of 6, William's childhood home was in Johnston City, Ill. He moved to Nashville in 1931. He had been manager of three departments for the local Sears, Roebuck and Co. store for four years when called by the Sunday School Board as cashier and accountant.

During his long service with the board, Williams was assistant to the business manager and director of the book store department prior to managing the contracts and insurance department.

Williams is married to the former Virgie Lee Lay of Johnston City, Ill. They have three children, a son, Jack, who is studying at Belmont College here, and two daughters, Mrs. John Jolliffe of Chattanooga and Mary Williams of Nashville.

McClellan, a native of Bowie, Tex., attended Decatur Junior College, Decatur, Tex., and Baylor University, but received his bachelor of science degree (cum laude) from Oklahoma Baptist University. He received the master of theology degree from Southwestern Baptist Theological Seminary, Fort Worth.

He was ordained to the ministry when 18 and held several pastorates while a student. He has served on the board of directors of the Baptist General Convention of Oklahoma, as a trustee of OBU and of Belmont College, as chairman of the Southern Baptist Committee on Denominational Calendar, and as a member of the trustees of New Orleans Baptist Theological Seminary.

Mrs. McClellan is the former Mabel Ruth Helm of Poplar Bluff, Mo. They have two sons, Renick and Alan.

In announcing the selection of McClellan and Williams, Executive Secretary Routh said their election by the administrative committee was authorized by the full Executive Committee at its June, 1958, meeting.

"Both of these men have had long and successful experiences in denominational service," Routh continued. "Their unanimous selection by the administrative committee reflects the spirit of confidence of Southern Baptists in their ability to provide effective service in their new tasks."

Summar Heads Board Of Children's Homes

The Board of Managers of the Tennessee Baptist Children's Homes, Inc., in annual session, elected Rev. W. C. Summar of Oak Ridge as president; Mr. W. Maxey Jarman of Nashville as vice-president; and Rev. James E. Harris of Nashville as recording secretary; and re-elected Dr. W. C. Creasman general superintendent and treasurer.

The meeting was held at the Franklin home. Other homes are operated, one at Memphis and two at Chattanooga. In his report, Dr. W. C. Creasman said that the overall picture for the past year was good. He reported 390 children in the homes as of October 31 and 461 assisted during the year; with 434 of this number in the homes and an average residence of about 370 during the year. Two new buildings were completed at the Memphis home during the year. These are now occupied at about capacity. The homes have been operated on a pay-as-you-go basis, which will remain the purpose of the administration during the coming year. Capital outlay during the year was reported at \$158,984.81, and operating expenses \$276,822.97.

Research Analyst Wanted

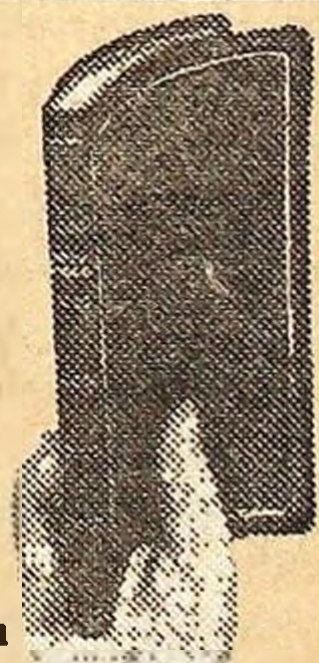
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Love In Interpersonal Relations

Life may be lived at several levels. At the biological level conduct is guided by instinct and physical desire. Custom determines behavior on the social plane. Reason is the criterion for conduct at the rational level. Life at the Christian level is distinctive because it is motivated by the love of Christ and sustained by the power of the Holy Spirit.

The Character of Love

Jesus gave no rules of conduct; He was not a new giver of laws for life. Rather, He laid down the great principle of love upon which all behavior is grounded. This controlling ethical principle is expressed most clearly in Christ's new commandment: "This new commandment I give unto you, that you love one another as I have loved you" (John 13:34). Note that this commandment is radical and distinctive in that it demands that we love others not as we love *ourselves*, but as *Christ* loves us. Christ's love for us is sacrificial and unqualified. This is the love we are to live by.

It is unfortunate that the term "love" has so many meanings in our contemporary culture. Agape-love, the love demanded of Christians, is absolutely distinctive from any kind of love in our vocabulary. Agape is not a mere feeling of emotion. It is spontaneous good will toward and care for all persons, including enemies. Agape is not merely liking a person, but having a concern for him as Christ cares for His own.

Agape is transcendent as God is transcendent. Every individual and institution stands under the criticism of this kind of love.

Paul, the Apostle, describes the nature of Agape in I Corinthians 12:31-13:1-13. Here he makes love central for the Christian life, calling it the highest way of all. He declares that love is patient, constructive, unpossessive, cherishes no inflated ideas of its own importance, has good manners, does not pursue selfish advantages, is not touchy, does not rejoice when others go wrong, but is glad when Truth prevails. Love knows no limit to its endurance, trust, hope, and outlasts everything.

Thus, Agape is quite different from the popular view of love current among us. It is deeper, more demanding, and imperative for all Christians. Eloquence, prophecy, and good works are nothing unless prompted by Agape. Thus, our goodness is of little consequence unless grounded in love.

Paul and other writers of the New Testament were confronted with the problem of relating this transcendental, perfectionistic, ethic of love to concrete issues in the early Church. In so doing they

reveal a realism in their view of man and his interpersonal relations. It was necessary for the interpreters of Jesus to spell out the content of love for the morally immature. They, therefore, present a pedestrian ethic for "babes in Christ" who cannot take the strong meat of the Christian ethic of love. Augustine said: "Love and do as you please." This is true provided one knows what love is and how it expresses itself in human relations. New Testament writers discovered that Christians needed more specific moral instructions in harmony with the demand of love. Hence, they meet this need by giving more concrete demands or "do-this-es" of the Christian ethic.

The Content of Love

In making specific applications of love to interpersonal relations, Paul does not become legalistic. Even here he is articulating principles and not rules of conduct. The following is a decalogue of "do-this-es" or principles which give content to love.

1. Have a sane estimate of yourself. "Don't cherish exaggerated ideas of yourself or your importance, but try to have a sane estimate of your capabilities by the light of faith that God has given to you all" (Romans 12:3, Phillips).

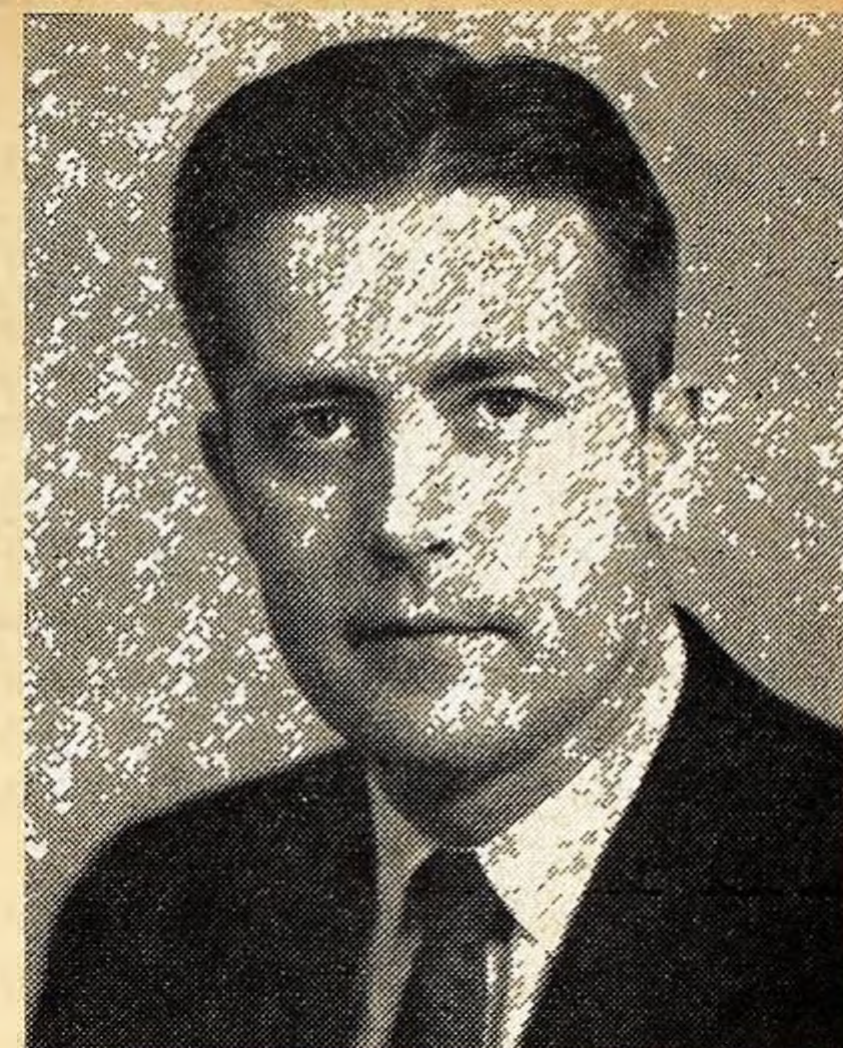
2. Be lenient in your judgment of others and severe in your judgment of yourself. "It is to God alone that we have to answer for our actions. Let us therefore stop turning critical eyes on one another. If we must be critical, let us be critical of our own conduct and see that we do nothing to make a brother stumble or fall" (Romans 14:13, Phillips).

3. Edify one another. "So let us concentrate on the things which will make for harmony, and on the growth of one another's character" (Romans 14:19, Phillips).

4. Serve one another. "It is to freedom that you have been called, my brothers. Only be careful that your freedom does not become mere opportunity for your lower nature. You should be free to serve each other in love" (Galatians 5:13, Phillips).

5. Bear one another's burden. "Carry each other's burdens and so live out the law of Christ. If any man thinks he is 'somebody,' he is deceiving himself, for that very thought proves that he is nobody. Let every man learn to assess properly the value of his own works and he can then be glad when he has done something worth doing without depending on the approval of others. For every man must shoulder his own pack" (Galatians 6:2, Phillips).

6. Forgive one another. "Be kind to each



Mr. Crane Resigns As Adult Director

After two successful years, Mr. J. Eugene Crane resigns as Director of Adult Work in the Training Union Department. We feel the Training Union Department was fortunate during this period of time. Our prayers and interest will go with him as he begins his new work as Educational Director in the Parker Memorial Baptist Church of Anniston, Alabama on January 1.

Mr. Crane came to the Training Union Department, January 1, 1957 from the First Baptist Church of Jackson, Tennessee.

other, be understanding. Be as ready to forgive others as God for Christ's sake has forgiven you" (Ephesians 4:32, Phillips).

7. Exhort one another. "But exhort one another every day, as long as it is called 'today'; that none of you be hardened by sin" (Hebrews 3:13, KJV).

8. Confess your faults to one another and pray for one another. "You should get into the habit of admitting your sins to each other, and praying for each other" (James 5:16, Phillips).

9. Be hospitable to one another. "Be hospitable to each other without secretly wishing you hadn't got to be" (I Peter 4:9).

10. Show deference to one another. "Indeed all of you defer to one another and wear the 'over all' of humility in serving each other" (I Peter 5:5).

These are only a few moral exhortations which give content to Christian love. Love always demands more, never less than these moral injunctions. The preacher, the professor, and the laymen must take seriously these implications of love in personal and social relations. Else love becomes a mere abstraction with no relevance for life.

Dr. Barnette is Professor of Christian Ethics, Southern Baptist Seminary, Louisville, Ky.

An important progress report on church-state policies, prepared by a special committee of 25, has been approved by the Baptist State Convention of North Carolina.

The Committee was appointed in 1956. They took their assignment seriously and worked intensively on the issues. Their report is important both because of what it says and because of the questions left unanswered. Their report should be the occasion for wide discussion of the principles. The Committee's assignment was a difficult one. The comments which follow are in no sense an attack on nor a critique of their work. Nonetheless, the conclusions reached by one area bear so heavily on the work of all areas that we must spare no effort to maintain nation-wide communications on these problems. In this spirit we urge careful study of the North Carolina Convention action.

The Committee's statement that there is no such thing as "absolute separation of church and state" is a call for more precise language. It is obviously true that these institutional patterns are not "absolute." But this statement also admits that we must be prepared to show what separation means and why we favor that policy. At this point there is a large gap in the report.

When one proceeds to study church-state relations one soon finds that churches get title to their property from the Register of Deeds, that the church building is erected according to a building code, beside a road built by a local government department, enjoying the protection of the police and of the fire department. These, and the Committee's list, may compel us to discard some ill-chosen vocabulary, but it does not alter the importance of "separation of church and state."

There are at least six facets that have given shape to our Baptist concept in this matter. These are not explored by the Committee's report but are in the background. In discussing the issues we must keep these fully in view.

1. Separation means that the church has its own *reasons for being* and that these reasons are distinct from those of the state. Both church and state may desire law and order, defense against foreign enemies, an orderly and just economy, the protection of the person, etc., but these are basically functions of the state and not of the churches. The New Testament presents a church that deals in the gospel, in a fellowship of faith, and in love to all mankind. Its members go out to participate as nobler citizens, but the institutions still have separate *raison d'être*.

2. Separation also means that each has its own "public." A person is born into the state, and the political community therefore normally includes all the people. Not all, however, accept the gospel, cultivate Christian faith, or seek to nurture the distinctive Christian way of life. The two "publics" overlap, and the churches should

Church-State Separation—

A Look At The North Carolina Report

strive to win all. Nonetheless, the two publics are and must be "separate." If the church is a fellowship of faith it must of necessity be a voluntary group.

3. Furthermore, the *methods* of the church must be distinct from those of the state. Military action, police methods, and tax powers are all appropriate and usable toward the objectives of the state. These do not work as means by which to reach spiritual objectives. In contrast, the churches must rely on instruction, worship, prayer, love, to the end that their members may "put on the whole armor of God," including truth, righteousness, peace, faith, the Word, and the many other spiritual graces.

4. Separation in the above matters requires that there be separate administrations of the two institutions. The church cannot be a "department of ecclesiastical affairs" in the government, and the government cannot be the "action department" of the church. History is replete with evidence that the "use of the churches" for the "moral and spiritual" purposes of government makes them something less than the church of which Christ is Lord. Likewise, when the churches try to reach their objectives by political action they still have not done their job.

5. It follows that the two must have their own separate sources of revenue. The control of the purse represents final control of policy in the life of institutions. Accordingly, institutions that depend on tax funds are basically dependent on government regardless of how the Boards may be chosen. And further, payment of one's taxes involves an experience which is not even similar to Christian stewardship. The qualities of character which are developed by voluntary stewardship cannot be mistaken for those nurtured by the tax collector.

6. If the above distinctions are valid, it also follows that church and state must each have their own appropriate educational programs. The churches cannot delegate the education of their members and of their leaders to the state. Neither is it in order for the churches to attempt to monopolize the channels of knowledge so as to limit the political and economic order to the scope of the church programs. The former arrangement has always paralyzed the church and the latter arrangement has stagnated the state.

By C. Emanuel Carlson

The importance of these broad principles is not difficult to see. The problems arise when we try to show what they mean in practice. Such practical issues as government loans to sectarian dormitories and hospitals, government grants to religiously sponsored medical research, and government aid to the dependent people who are cared for by denominational agencies.

In the face of these problems the North Carolina Committee recommended a procedure instead of a position.

"I. The Convention shall require its agencies and institutions to present any programs for government grants or any form of government aid not already authorized in kind by Convention action to the General Board of the Convention for review before agreements are made;

"II. Acceptance of such grants or aid shall be based upon approval of both Trustees of the institution or agency involved and the General Board.

"III. All institutions or agencies operating in cooperation with government as above shall report annually upon such operations to the General Board."

For guidance in this procedure three principles were proposed:

"1. There shall be no element of control by the other, either actual or implied.

"2. The Convention will enter no cooperative enterprise with government for the sole purpose of advancing its own interest.

"3. The Convention and/or its institutions or agencies may accept assistance from government only in such cases as will enable it or them to render services commensurate with that assistance."

North Carolina has probably not found the formula that answers the vexing questions how to practice religious liberty in a "welfare state." Nevertheless, they have contributed valuable materials for our denomination-wide discussion.

Dr. Carlson is executive director of the Baptist Joint Committee on Public Affairs, Washington, D.C.

Both Missionaries And Money Needed

Dr. Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, reported a deepening interest by Southern Baptists in world missions at the Board's November meeting. He and other secretaries of the Board have attended the recent annual meetings of Baptist state conventions.

"In every instance there was a deep desire to know more about world need and our responsibility for sharing Christ with our fellow man," Dr. Cauthen said. "We can anticipate from these meetings of state conventions many people who will feel God's leadership to missionary service."

"The Foreign Mission Board is a channel through which the 31,000 churches in fellowship with the Southern Baptist Convention project their mission efforts across the world. Much of this effort is reflected in the fact that already the Convention-wide Cooperative Program budget has been reached and money is now being received from Advance Program funds."

(The Southern Baptist Convention's operating budget was met early in November. All Cooperative Program funds received by the Executive Committee of the Southern Baptist Convention from that time through December 31, called Advance Program funds, are shared by the Foreign and the Home Mission Boards, with the Foreign Mission Board receiving 75 per cent.)

Dr. Cauthen continued: "We are approaching a season when the Lottie Moon Christmas Offering will be uppermost in the thinking of Baptists. It is our hope that the Offering this year may be greater than ever before, not only in the amount of money given, but in the qualities of prayer, study, and dedication which are so vital."

"We are often asked which is needed more desperately, missionaries or money. We explain that in the operation of foreign mission work approximately one third of our income is required to maintain

missionaries on the fields, one third is required to finance programs of work, and one third is required to construct necessary buildings.

"However, we follow a definite policy of sending the missionaries who are qualified to go and doing the best we can about our other responsibilities. There are financial needs totaling more than \$3,000,000 which we are unable to supply; but we are assured that our major step in mission advance is that of placing missionaries in larger numbers throughout the world."

"We will come to the close of 1958 having reached our objective of 130 missionaries. We will enter 1959 with high anticipation of appointing 140. We are constantly encouraged by the high quality of people who are yielding themselves to God for missionary service."

"Across the world missionaries and national Christian leaders are preparing for 1959 as a year of evangelism. Extensive plans are being made in many countries. Efforts will call for simultaneous evangelistic meetings and crusades in large cities."

"There is increasing indication that further large-scale efforts in evangelism will emerge as progress continues. Every step taken in these efforts has indicated the value and wisdom of reinforcing our witness to Christ by special evangelistic measures. When these efforts are followed by adequate measures in church development the work on mission fields presses forward in a very definite way."

Eight Spanish Baptist Churches Now Closed

Dr. Cornell Goerner, the Board's secretary for Africa, Europe, and the Near East, reported that the Baptist church at Seville, Spain, was closed on November 10 by order of the Spanish Government. "The addition of this church to the list brings to eight the total number of Baptist churches in Spain which have felt the hard hand of religious oppression from the central Government of Spain," he said.

Third Baptist Church, of Barcelona, and Third Baptist Church, of Madrid, were closed in September. Previously, five other churches had been closed or seriously restricted in their activities. There are 42 Baptist congregations in Spain.

Dr. Goerner said that in the Middle East "a relatively quiet situation has developed for the time being." The Baptist school in Beirut, Lebanon, reports a record attendance. Rev. and Mrs. John W. Turner have been able to move to Tripoli, in the north of Lebanon, where the revolution first broke out last May. They report that the work of the churches is gradually moving back toward normal in this dominantly Moslem area of the country.

Into a New World by J. Winston Crawley; Convention; 180 pp. A book for Young People in the 1958 Foreign Mission Series.

Fun Together by Sylvia Cassell; Broadman; 74 pp.; \$1.75. Games for Children at home, camp, church and school.

Wonderful! And Other Sermons by Billy Sunday; Zondervan; \$1.00; paper.

Bought By the Blood by Robert G. Lee; Zondervan; 184 pp.; \$2.95.

Simple Sermons on Simple Themes by W. Herschel Ford; Zondervan; 118 pp.; \$2.00.

Entered Into Rest by Vance Havner; Zondervan; 119 pp.; \$2.00.

The Barrier by Sallie Lee Bell; Zondervan; 216 pp.; \$2.50.

Tears of the Bible by Louis Paul Lehman; Zondervan; 93 pp.; paper; \$1.50.

Sermon Outlines For Prayer Meeting Talks compiled by Al Bryant; Zondervan; 60 pp.; paper, \$1.00.

Sermon Outlines on the Second Coming compiled by Al Bryant; Zondervan; 63 pp.; paper; \$1.00.

Sermon Outlines For Funeral Services compiles by Al Bryant; Zondervan; 62 pp.; paper; \$1.00.

Sermons for Special Days and Occasions by Charles Haddon Spurgeon; Zondervan; 256 pp.; \$2.95.

Expository Studies on the Life of Christ by C. E. Colton; Zondervan; 116 pp.; \$2.00.

The Logic of Tragedy by Angel Martinez; Zondervan; 121 pp.; \$2.00.

Faith in Action by Theodore H. Epp; Zondervan; 183 pp.; \$2.95.

The Romance of Redemption, the love story of Ruth and Boaz by M. R. DeHaan; Zondervan; 183 pp.; \$2.50.

Paths to Power, A guide to dynamic Mid-week prayer meetings by John Huss; Zondervan; 151 pp.; \$2.50.

With Healing In His Wings by Orville Steggerda; Zondervan; 218 pp.; \$2.50.

The Silver Cord by Sallie Lee Bell; Zondervan; 216 pp.; \$2.50.

Personal Soul-Winning by Leonard Sanderson; Convention Press; 131 pp.; 60¢.

Is God's Love Limited to This Age? by J. Earl Syling; Greenwich; 41 pp.; \$2.00.

Light in the Dark Valleys by Hugh R. Horne; Eerdmans; 121 pp.; \$2.00.

Sermon Outlines on Bible Characters (Old Testament) compiled by Al Bryant; Zondervan; 62 pp.; paper.

Preaching on the Life of Christ by W. S. McBirnie; Zondervan; 118 pp.; \$2.00.

Bold White Stranger by Florence E. Beausay; Zondervan; 152 pp.; \$2.50.

Let's Play and Sing by May Justus; Broadman; \$1.50.

Permarital Pastoral Care and Counseling by Wayne E. Oates; Broadman; 71 pp.; paper.

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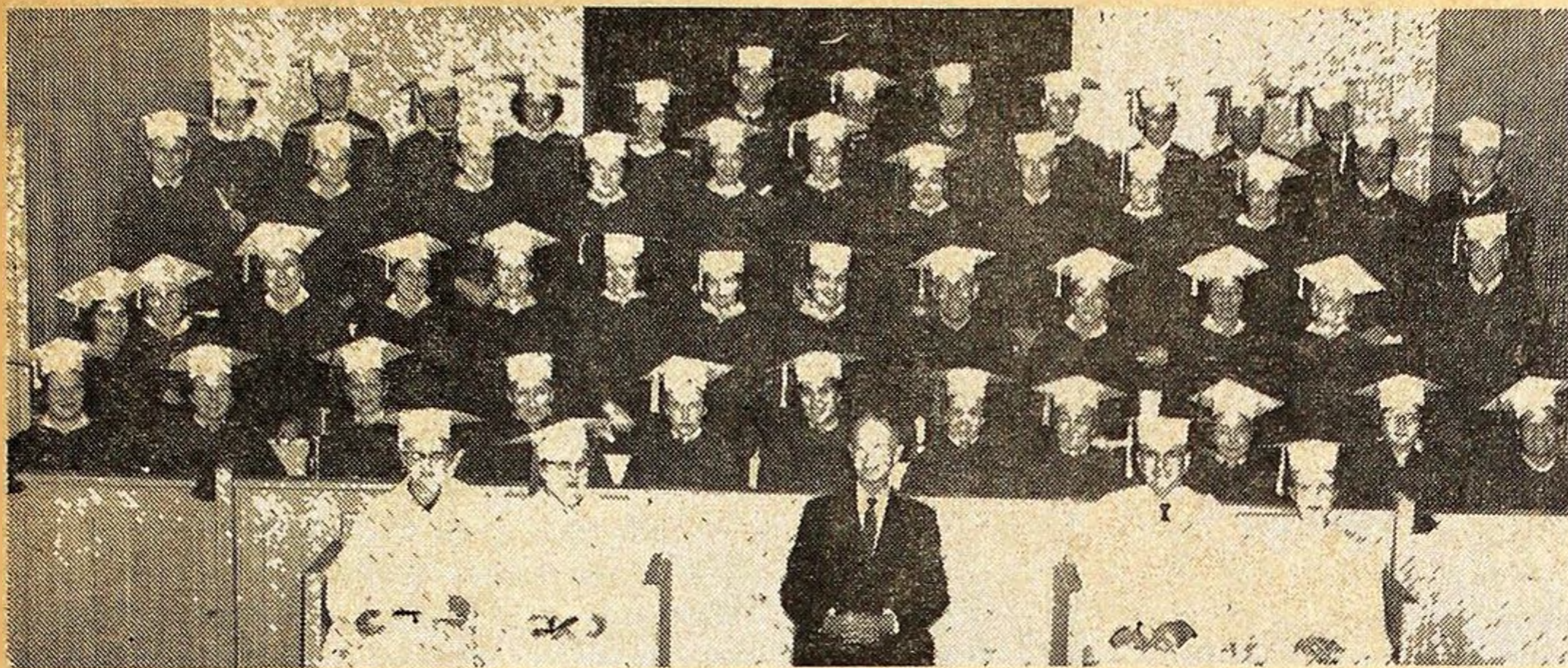
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Graduating Class, LaBelle Chapel, Memphis



LaBelle Baptist Chapel held their annual commencement exercise Sunday evening, November 30th.

The 53 graduates receiving diplomas at this annual event are pictured above. Front row, reading left to right: Miss Irene Sneed, Master diploma with red, blue and gold seals; Mrs. D. S. Bobbitt, Master diploma with red seal; Mr. Jesse Daniel, Speaker; Rev. and Mrs. D. M. Renick, both receiving Worker's Citations. Second row: Miss Donna Deaton, Worker's diploma; Mrs. Bunnie Wood, Mrs. Nina Laughter and Mrs. R. M. Duncan, all receiving Advanced diploma with red seal; Mrs. Elnora Malone and Mrs. Margaret Hobbs, receiving Advanced diploma; Mrs. Eula Ivie, Advanced diploma with red seal; Miss Lucinda Sneed, Advanced diploma with red, blue and gold seals; Mrs. Noel Adams, Advanced diploma with red seal; Mrs. J. M. Birmingham, Advanced diploma with red and blue seals; Mr. Joe Greenslade, Worker's diploma with red seal. Third row: Mrs. Petie Brandon and Mrs. T. A. Dismukes, both receiving Worker's diploma; Mrs. L. A. Beckett, Worker's diploma with red, blue and gold seals; Mrs. W. H. Hiett, Worker's diploma; Mrs. Lucille Vowell, Worker's diploma with red and blue seals; Mrs. Doyle Greenslade and Mrs. E. L. Morrison, Worker's diploma with red, blue and gold seals; Mrs. Glenn Hobbs, Worker's diploma with red seal; Mr. H. C. Presley, Worker's diploma with red, blue and gold seals; Mrs. Nelene Pannell, Mrs. W. H. Russum and Mrs. I. A. Adams, all receiving Worker's diploma; Mr. Bill Laughter, Worker's diploma with red, blue and gold seal. Fourth row: Mr. Jack Collins, Worker's diploma with red seal; Mrs. Roy Davis, Worker's diploma with red, blue and gold seals; Mrs. W. E. Bishop, Worker's diploma with red seal; Mrs. Marie Phillips, Worker's diploma with red and blue seal; Miss Faye Turner, Worker's diploma with red seal; Mrs. Margaret Berry, Worker's diploma; Mrs. J. W. Moore and Mr. J. W. Moore, Worker's diploma with red seal; Mrs. Alva Jewell, Worker's diploma; Mrs.

Russell Gains, Worker's diploma with red, blue and gold seals; Mr. John Westbrook, Worker's diploma; Mr. Alva Jewell, Worker's diploma with red and blue seals. Fifth row: Mrs. Tracy Pigg and Mr. Tracy Pigg, Worker's diploma; Mr. Thomas Ross and Mrs. Thomas Ross, Worker's diploma with red seal; Mrs. Douglas Stephens, Worker's diploma with red and blue seals; Mr. Douglas Stephens, Worker's diploma with red seal; Mr. W. L. Fortenberry, Worker's diploma; Mr. J. M. Birmingham, Worker's diploma with red seal; Mr. Russell Gains and Mr. Robert Sudduth, Worker's diploma; Mr. W. E. Bishop, Worker's diploma with red and blue seals; Mr. John Devereaux, Worker's diploma with red seal.

Mrs. T. A. Flowers also earned the Worker's diploma.

We are proud of these workers and hope that other churches in Tennessee will join in this program of training and urge their workers to train for better service in their Sunday school.

German Baptists Rebuild

BERLIN (RNS)—Baptists in Germany contributed more than \$4,000,000 during the past 10 years for construction and rebuilding of 180 places of worship throughout the country, according to a denominational report issued here.

The report also said that the group plans to build 80 more churches, including 20 in the Soviet Zone.

There are about 100,000 active Baptists in Germany in 530 congregations served by 370 pastors. Some 35,000 Baptists live in the Soviet Zone.

Wide attention has been attracted by the denomination in recent years through tent evangelism programs under which teams of evangelists hold services and lectures throughout the country.

German Baptists operate several deaconess motherhouses, a number of youth homes, a Bible school, and a printing plant.

New Stewardship Promotion Tracts

State Woman's Missionary Union Stewardship Chairmen and pastors are urged to use these new stewardship tracts which are available from *Tennessee Baptist Promotion Office*.

Aw! Somebody Is Always Talking About Giving . . .

Composed wholly of baby pictures, each with a quip to help make your stewardship message plain to your members. If you need a large quantity send along a check to help pay for them.

Give As God Has Given . . .

The point of the message is that God has given all, given freely, given with pleasure and so should you. Supported with Bible passages.

Baptist Jubilee Advance . . .

Eight pages of good information. Keep up by reading this important description of the great Jubilee Advance.

How to Figure the Tithe . . .

Pamphlet that really tells how to tithe. Millions of them used last year in connection with Forward Program.

A Challenge to New Church Members . . .

Every time someone joins your church they should be visited and presented this tract. Designed to be used by pastors in contacting every new church member following the simultaneous crusade.

The Forward Program, What It Will Do for Your Church . . .

Tells why and how. It gives facts and figures that are inescapable. Thousands of churches have been blessed by this important program.

Cooperative Program . . .

(Cartoon Tract) A pictorial presentation of the Cooperative Program. A must for every member.

Dr. Porter Routh wrote it. The facts and figures are all there. Some states have special editions.

The Pastor's Responsibility for Missions . . .

The message is compelling and comprehensive, yet it will take less than five minutes to read.

How Can We Tithe . . .

This is the way to show church members how to tithe. Nothing better has been written on the subject.

—Order from your *Tennessee Baptist Promotion Office* only.

Student Night At Christmas

NASHVILLE—December 28 is the date for the Student Night at Christmas observance in Southern Baptist churches, Dr. G. Kearnie Keegan, Convention-wide Student Department secretary, has announced.

In this special program, churches across the Convention will be honoring their college students. "Ties That Bind," the 1958 theme, allows student expression on such topics as his Baptist Student Union, his faith, and his church.

Attendances and Additions, Sunday, December 7, 1958

Best Time Sought On TV

Churches	S.S.	T.U.	Add.
Alcoa, Central	247	116	
First	501	188	
Athens, Antioch	227	97	
East	462	175	
First	657	236	1
Avalon Heights	78	41	
West End Mission	86	60	
North	262	157	
Clearwater	122	74	
Etowah, North	472	183	
Gospel	38		
Idlewild	78	38	
Lake View	60	57	
McMahan Calvary	86	49	
Mt. Harmony	84	22	
Mt. Verd	62	29	
Niota, First	136	45	
Rodgers Creek	68	26	
Valley Road	80		
Valley View	18	7	
West View	76	36	
Wild Wood	98	53	
Zion Hill	53	23	
Bemis, First	366	100	
Blaine, Block Springs	127	44	
Bolivar, First	401	144	
Brighton	221	111	1
Mumford Chapel	78	41	
Bristol, Calvary	372	76	2
Tennessee Avenue	569	245	1
Mission	33	30	
Camden, First	346	112	1
Chattanooga, Brainerd	996	341	3
Calvary	357	125	5
Concord	408	176	1
Eastdale	548	131	
East Ridge	763	274	
Northside	444	140	
Red Bank	1062	337	1
Ridgedale	572	208	
Ridgeview	307	117	
South Seminole	138	57	
White Oak	464	135	
Woodland Park	431	189	1
Clarksville, Blooming Grove	101	45	
First	817	210	
New Providence	258	97	
Pleasant View	254	104	4
Cleveland, First	720	319	4
Macedonia	119	38	
Maple Street	94	72	
Victory	95	43	
Clinton, Second	447	132	1
South	273	107	
First	612	180	
Columbia, First	574	205	1
Riverview	63	31	
Highland Park	397	164	
Cookeville, West View	209	67	4
Crossville, First	234	55	
Mt. View	52	22	
Pleasant Hill	69	114	4
Daisy, First	271	94	
Dandridge	113	37	
Deep Springs	130		
French Broad	40		
Piedmont	137		
Dyer, First	235	94	1
Dyersburg, First	688	238	
Elizabethton, First	550	153	
Reservoir Hill	26		
Oak Street	145	79	
Siam	208	96	
Englewood, First	191	54	
Fountain City, Central	1261	351	
Smithwood	781	290	
Gallatin, First	665	201	28
Southside Chapel	69	52	
West Eastland	46	38	
Goodlettsville, First	380	139	2
Grand Junction, First	114	69	1
Greeneville, First	339	101	
Second	196	63	
Harriman, South	409	161	3
Walnut Hill	276	135	1
Henderson, First	222	96	2
Hixson, First	399	216	2
Memorial	165	71	1
Humboldt, Emmanuel	206	97	
First	558	156	
Huntingdon, First	317	151	
Jackson, Calvary	686	266	
First	964	263	2
North	315	133	1
Parkview	492	182	
West	1044	505	
Jefferson City, Bethel	27		
Mill Spring	74	44	
Northside	203	79	2
Johnson City, Central	796	173	4
Clark Street	194	66	
North	44	16	
Temple	376	121	
Unaka Avenue	371	167	1
Kenton, Macedonia	86	62	
Kingsport, Colonial Heights	202	86	10
First	842	234	3
Glenwood	406	145	3
Litz Manor	214	115	

Lynn Garden	505	164	3
Kingston, First	610	310	5
Knoxville, Central	806	296	11
Fifth Avenue	826	320	2
Inskip	718	250	
Lincoln Park	1072	872	1
Lonsdale	308	119	
Sevier Heights	768	307	5
Wallace Memorial	441	164	2
Washington Pike	374	94	
LaFollette, First	357	99	1
LaGuardo	135	88	
Lawrenceburg, First	258	87	
Meadow View	46	34	
Highland Park	230	91	1
Lebanon, Fairview	308	110	
First	562	187	2
Rocky Valley	109		1
Lenoir City, Calvary	243	77	
First	567	261	1
Kingston Pike	65	46	
Lewisburg, First	532	142	
Loudon, Blairland	268	101	
Madisonville, Chestnut	86	34	
First	251	140	
Mission	57	39	
Malesus	243	113	
Martin, Central	256	65	
First	422	97	
Southside	44	38	
Maryville, Broadway	658	398	2
First	969	395	2
Grandview	205	108	2
Madison Avenue	134	100	
McMinnville, Magness Memorial	390	125	
Forest Park	48	38	
Gath	93	53	
Northside	125	88	
Shellsford	187	125	
Mt. Pleasant, First	189	103	
Sandy Hook	22		



Scott Town	15		
Swan Creek	21		
Memphis, Ardmore	668	321	3
Arlington	56	43	
Bellevue	2486	1047	33
Belwood Heights	126	110	2
Beverly Hills	533	227	3
Boulevard	658	217	1
Boulevard Mission	63	19	
Brooks Road	214	119	4
Calvary	275	97	2
Central Avenue	900	308	
Charjean	478	243	1
Cherokee	1000	471	6
Lamar Terrace	103	50	2
DeSota Heights	180	94	
Egypt	190	83	
Elliston Avenue	223	135	
Emmanuel	100	71	
First	1182	269	1
Frayser, First	903	408	2
Frayser, West	378	167	
Graceland	544	520	6
Graham Heights	265	90	7
Hartland Heights	147	62	
E. Frayser	24	20	
Highland Heights	1279	645	4
Kennedy	476	153	
LaBelle	441	226	1
LaBelle Chapel	471	175	5
LeaClair	250	111	1
Levi	302	116	3
Malcomb Avenue	224	96	1
Mallory Heights	214	94	
McLean	560	220	8
Merton Avenue	435	148	
Millington, First	477	242	4
Mt. Pisgah	125	97	2
National Avenue	393	175	5
Oakville	370	161	1
Park Avenue	642	203	
Parkway	625	260	2
Prescott Memorial	605	197	2
Richland	271	107	1
Seenic	154	73	
Seventh Street	540	180	10
Southland	253	144	
Southmoor	270	127	

If your favorite TV station does not carry the televangelism program Sunday afternoon, January 4, 1959, check and see if another time has been assigned. The Radio and Television Commission of the Southern Baptist Convention has faced some difficulty in clearing time on television stations for these programs. The best possible time is Sunday afternoon between 1:00 and 4:00 p.m. The second best time is usually on Saturday afternoon. At that time many people will be able to visit for televangelism. Effort is being made in each area to obtain the best possible time and the greatest viewing audience. But the purpose is to secure free time. In many areas, this is difficult. In some cases, Sunday afternoon is simply not available. If Saturday afternoon is available, this time is taken.

Speedway Terrace	791	231	
Temple	1147	372	
Thrifthaven	601	301	7
Mission	48	40	2
Union Avenue	1144	412	
Wells Station	720	351	5
Whitehaven Mission	81	60	5
Milan, First	440	162	
Morristown, Buffalo Trail	250	110	2
Murfreesboro, First	684	189	3
Calvary	89		
Mt. View	156	64	
Third	345	129	
Woodbury Road	228	73	
Nashville, Bethany	56	33	
Crievewood	337	119	4
Fairview	194	98	1
Jordonia	56	40	
County Hospital	7		
First	1328	498	4
Cora Tibbs	92	44	
T.P.S.	342		
Freeland	116	62	1
Gallatin Road	406	137	2
Glendale	204	59	
Grace	985	358	2
Grandview	550	104	5
College Grove	44	32	8
Immanuel	395	138	1
West End Chapel	51	29	
Inglewood	1042	329	3
Cross Keys	52	61	
State School	220		
Trinity Chapel	128	66	1
Lakewood	492	221	2
Lincova Hills	381	97	2
Park Avenue	755	254	
Fair Hill Mission	50	57	
Radnor	654	180	
Saturn Drive	341	146	2
Seventh	234	104	1
Haywood	90	49	
Shelby Avenue	525	191	
Woodbine	330	126	2
Woodmont	662	244	6
New Market, Dumplin	101	33	
Pleasant Grove	106	63	
Rocky Valley	79	40	
Newport, English Creek	78	33	1
Oak Ridge, Robertsville	768	276	4
Old Hickory, First	586	224	
Temple	196	126	
Parsons, First	178	106	
Portland, First	344	107	
Rockwood, First	514	194	
Sevierville, Alder Branch	113	91	
Antioch	181	63	1
Boyd's Creek	100	38	
Dupont	115	62	
First	511	152	3
Knob Creek	125	73	
Zion Hill	134	58	
Shelbyville, First	423	104	2
Sidonia, Pleasant Grove	114	40	2
Trezevant, First	194	87	
Tullahoma, Highland	196	119	
Union City, First	841	320	4
Samburg	72	47	
Second	285	116	
Watertown, Round Lick	169	74	
White Pine	189	75	
Winchester, First	286	50	1

Leading A St. Bernard

Being chairman of a committee in a Baptist church is in some respects like the experience of a little boy who was trying to lead a big St. Bernard dog up the road. "Where are you going to take that dog, my little man?" inquired a passer-by. "I---I'm going to see where ---", the little boy replied breathlessly, "---- where he wants to go first and then we'll go along together." Like this little boy, too many committee chairmen, I fear, actually fail to be leaders, with the result that a low quality of work in our church organizations often exists. This being true, here are a few reminders which committee chairmen might find helpful as they face this new church year.

All of us would agree, I think, that a committee chairman should make certain that he has a comprehensive picture of the total responsibility of his committee, otherwise his work cannot be thorough. Too often a new chairman's first words to his committee run something like this: "I want to say at the very beginning that I don't know very much about this work—and although I told them that I didn't know anything about it, they almost forced me to take it. However, I'll do the best I can, but you people will have to help me."

Such explanations are perfectly normal, I will admit, but do they not reveal a lack of wisdom on someone's part in placing an inexperienced person as head of a committee and at the same time a lack of preparation on the chairman's part in failing to find out more about the work of his committee before coming to the meeting? Before one can do the best he can he must know what he should do. It was Tacitus who said: "Forethought and prudence are the proper qualities of a leader." Surely then a committee chairman needs a comprehensive picture of the work expected of his committee before quality work can be done.

But whose responsibility is it to see that the work of the committee is done? It is the chairman's responsibility! In fact we may say that it is his sole responsibility to see that his committee functions properly. Unfortunately, however, many chairmen apparently do not realize this and thus the loose ends of work undone fall on the pastor, the superintendent, the Training Union Director, the W.M.U. president, and other leaders. Why? Because the chairman didn't function. Instead of the chairman leading his committee members, very often someone has to lead him. If a chairman doesn't know what his responsibilities are, he should find out, and then set his best foot forward regularly and proficiently. He should not drag, droop, or drive, but be

the leader he was elected to be.

One of the areas of work where these qualities can be utilized very profitably is the committee meeting itself. A committee chairman should learn the art of gracefully keeping the committee discussions within the bounds of his committee's sphere of work, otherwise much time will be lost. Because chairmen frequently have not attended to this matter, someone has very appropriately described a committee as a body that keeps minutes and wastes hours. Any committee which meets with any degree of regularity very probably will face this problem at one time or another. It is not an easy thing to curb those who would ramble into the hinterlands of past failures and other nonrelevant matters, but with grace, kindness, and tact, the chairman should make the effort to keep the discussion on the subject.

Clearly related to this need is the fact that a committee chairman should be ever mindful of the differences in background, mentality, and outlook of his committee members, and in the light of these differences, act at all times in the most diplomatic way possible. Little practical good ever comes from an attempt to "railroad" something through, but at the same time

the chairman should make it plain that the majority opinion "carries the weight." Many misunderstandings could be avoided if the chairman would point out from time to time that it is no disgrace to differ on a point, but that it is always wrong to manifest an ill spirit. Naturally these will be differences of opinion all along, but we must ever seek to maintain the "unity of the Spirit in the bond of peace." Anything less is unChristian!

But then again, a committee chairman, if he does function properly, should see to it that the work of his committee is divided among the committee members in the fairest possible manner and that each person executes his duties faithfully. If a chairman does this he will undercut the idea that a committee consists of one man to do the work, two to pat him on the back, and one to bring in a minority report. Bearing one another's burdens is just as relevant to committee work as it is to other phases of human life. A good chairman, therefore, will recognize the talents of his committee members and intelligently delegate responsibility to them.

A little boy and a St. Bernard—quite a scene, it's true! Conceivably anything could happen. The St. Bernard could pull him in the wrong direction or do any number of things, but if the little boy is kind, if he knows the dog's temperament, if he is willing to keep a good balance between giving and taking, then I am confident they will go along together—in the right direction.

Old-Time Church Finance

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

It was in the "good old days" of lax church finance in rural churches. "Jack", as everybody called him affectionately, was a prominent, well-to-do citizen and perhaps the leading member of the rural church of 250, where I preached two Sunday afternoons a month. For many years Jack had been deacon and chairman of the finance committee.

They paid me \$300 a year for the two services. To raise it Jack met the members as they arrived on the church grounds and asked them for the small assessment placed on the members for "pastor's salary." Giving to missions was almost nil. Yet it was a prosperous membership above the average of rural members.

Repeatedly I preached to the deacons and the church "stewardship and missions" and urged that the church ought to do its business in as businesslike a way as the biggest bank in the town nearby. And I urged that this would require that the members underwrite a church budget, each member offering so much a week, and pay the amount through a church envelope system week by week as an act of worship

at the church services.

Jack opposed it. He said, "I've been collecting the pastor's salary for twenty years, and haven't I succeeded? Let well enough alone". The other deacons agreed with me, but hesitated to go against Jack. He was prominent and popular and conscientious. I advised them to be sweet and patient with Jack, and he'd come around in time. For a while Jack blocked the way. Then Jack did a magnanimous thing. I love to recall it.

One Sunday morning before the church he got up and said, "I've conscientiously opposed the envelope system. But I've been wrong; I move we all approve it and use it." It carried the whole church.

We had members to divide their gifts, each putting part in the benevolent end of the envelope. The envelopes came in at every service. Complete success delighted all, and none more than Jack.

Be patient and sweet with old-timers; yet sometimes it will be necessary sweetly to go forward over them, trusting them to follow.

The Significance of the Saviour's Birth

TEXTS: Luke 1:26-56; 2:1-20 (Larger) — Luke 1:46-55; 2:4-7 (Printed).

If attention is centered upon the topic of the lesson it could be done with a statement that Jesus made as a starting point: "If I had not come" (Jn. 15:22a). If the Saviour had not come there would be no salvation from sin. If the Saviour had not come there would be no Christian community and fellowship which is called the church. If the Saviour had not come there would be no promise of eternal life. If He had not come there would be no home life worthy of the name. If He had not come there would be no society to provide for the care and comfort of the helpless

and the hopeless. If Jesus had not come to the earth there would be no mutual trust among men making for law and order. A study of those peoples that know the least about Him and His teachings convinces that the inhabitants of the earth would be characterized by the opposite of what we notice of the best at this glad Christmas season. Instead of love and good-will there would be hate. In the place of joy there would be sorrow and gloom. Laughter would be displaced by tears, expressions of benevolence by snarls of contempt.

If attention is centered upon the printed

text it could be with at least two general thoughts in mind. Around the birth of our Saviour, the most important event in human history (as seen in the way men count years with B.C. and A.D.) the notes that follow cluster with ever-growing gratitude and appreciation.

Anticipation of His Birth (Lu. 1:46-55)

The scene is the hill country of Judea. The persons involved are Mary and Elizabeth, both with child. Elizabeth has just poured out her heart in praise to God for the approaching birth of one who would be called John the Baptist. Now Mary does the same concerning the one who would be called the Son of Man by Himself but also called Son of God by those who followed Him. Mary's song of praise is known as the Magnificat, derived from the first part of the same, "My soul doth magnify the Lord". There are some twelve references, either direct or indirect, to passages from the Old Testament. The books are I Samuel, Psalms, Job, Isaiah, Genesis and Micah. This is to suggest the deep devotion of Mary to the Word of God and her desire to express her feelings of joy and appreciation in Scriptural terms and concepts. It was the hope of every devoted Jewish woman to become the mother of the Messiah, promised as far back as when the Lord spoke to Satan with: "It (the seed of the woman) shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15b). The Old Testament is filled with types and figures of the Anointed One. And now to Mary would be given the high and holy privilege of bringing into the world this One. In this song is another reminder that Christianity is peculiarly a religion of song. Scattered throughout the New Testament are to be found songs and singing. Paul and Silas sang and prayed in the prison at Philippi. The book of Revelation pictures heaven as a place of rejoicing and praise. "They sung a new song" (Rev. 5:9; 14:3). The religion of Jesus makes us want to sing.

Accomplishment of His Birth (Lu. 2:4-7)

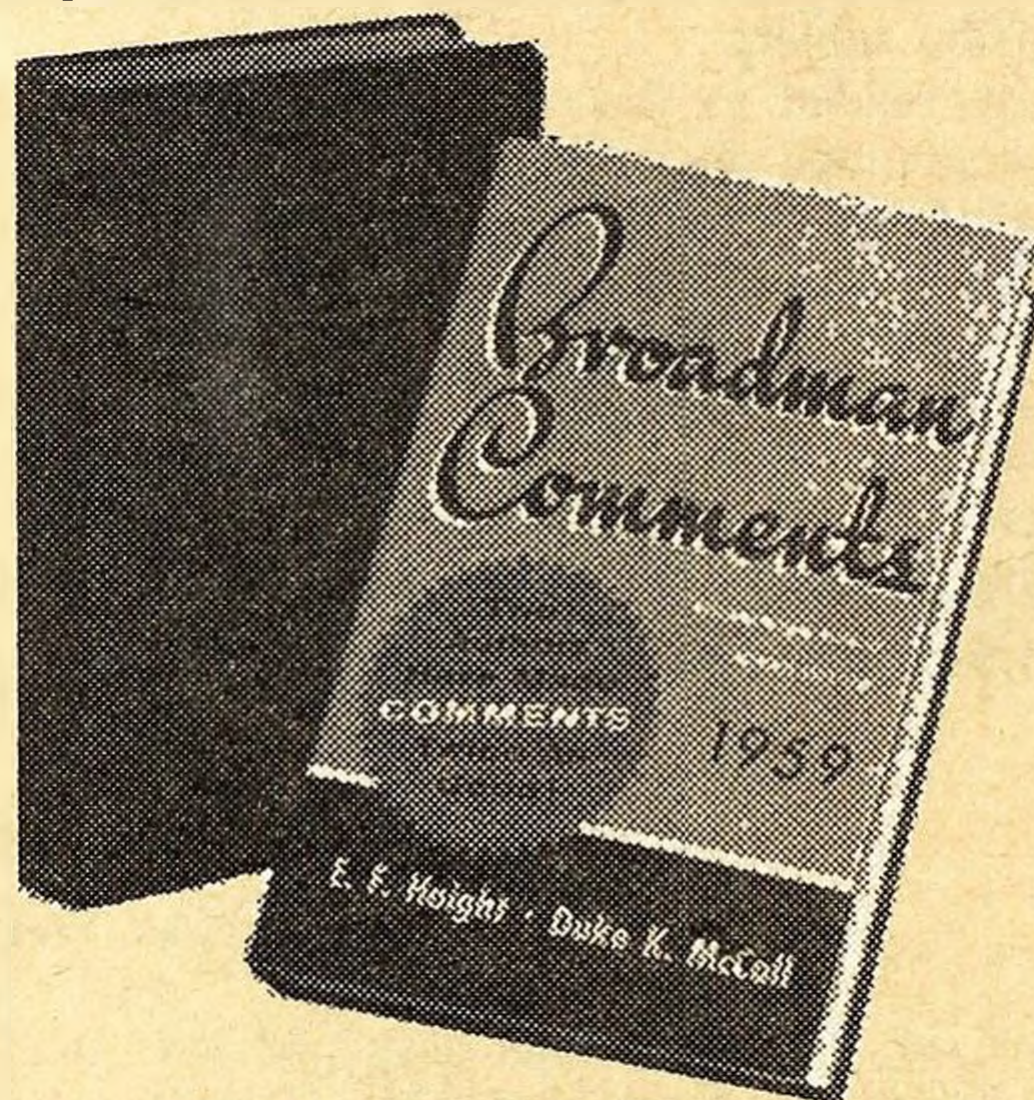
Whose heart is not warmed at the mention of the town of Bethlehem? It was here, of course, that the great event transpired. Jesus was born of Mary. She was a virgin. It must, therefore, have been miraculous. The Scriptures clearly teach that Jesus was conceived of the Holy Spirit. His birth was both simple and sublime. It was simple in that He came into the world just as has all others. It was sublime in that He was God in the flesh. Without and apart from Jesus' divinity there can be no saviourhood upon His part. Those who would minimize or ignore His divinity are likely to have loose ideas of sin and the need for salvation from sin. Those who magnify and exalt Jesus' divinity, and its consequent benefit to sinful human beings who place their trust in Him as Saviour, see the best explanation in the Virgin Birth as furnished for us here by the inspired physician, Luke.

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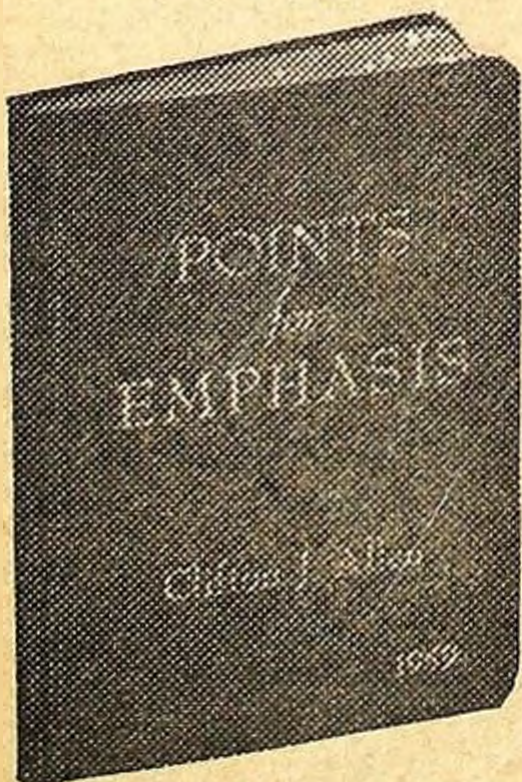


This year, two gifted scholars have combined their efforts to write *Broadman Comments*. E. F. Haight writes the "Lesson in the Word" which includes complete Bible passage, lesson outline and lesson discussion of the International Uniform Sunday School Lessons. Duke K. McCall applies the lesson to everyday life in the "Lesson in Life."

Bought separately, \$2.75

Bible No. 1714C is a beautiful leather Bible. Bound in limp-style genuine leather, it has concordance, center-column references, biblical atlas, family record pages, and presentation page. Size 5¼ x 7¾ inches; only 1 inch thick.

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POINTS FOR EMPHASIS, 1959

by Clifton J. Allen

The perfect pocket-size, economy commentary. Makes the ideal gift for Sunday school teachers and class members.

95c

YOUR
BAPTIST BOOK STORE

Almost every magazine I have picked up this month has included some suggestions for Christmas. There, of course, have been advertisements of expensive items to buy, and there have been less expensive gifts. However, I have especially enjoyed the suggestions for make-it-yourself items—both gifts and decorations. I hope you have seen some of these and are having fun making gifts for people you love.

For some people on your list, you might plan "gift certificates" as simple as this:

TO _____
MY _____
FROM _____

Of course, the certificates will be prettier if they are decorated with Christmas stickers or have a pretty Christmas border, or picture. (You might cut away the inside half of an old Christmas card and use the outer half on which to write your "certificate.") Do you know someone who would be glad to have one of *these* gifts from you:

An hour's reading aloud one afternoon a week

An errand a week

Baby-sitting on a mother's busy day

A supply of wood or coal to be carried indoors

A cheer-up visit once a week

An extra helper in the house—such as an after-supper dishwasher or a porch sweeper

A needle-threader

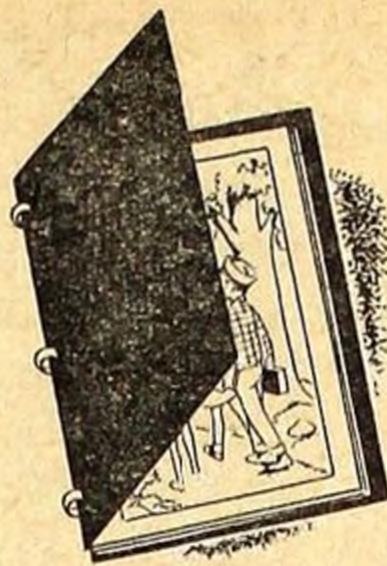
A regular exchange of books from the library

Perhaps you are already thinking of other gifts which cost no money, but would be really appreciated by certain people. Does grandfather need someone to help him find his glasses? Does a neighbor need someone to bring in the mail and paper on days when the weather is bad? Does someone at home need help with the extra work that comes with wintertime, shoveling snow, for instance.

Of course, there are many other possible gifts that cost nothing, yet are not certificates. Scraps of cloth can become bundles of quilt pieces for someone who needs them.

Some Young South girls can make lovely doll clothes for tiny friends. Some can make aprons or potholders. Some can cook good candy and cookies.

There's almost no end to the kind of scrapbooks or picture books we can make as gifts. Bible storybooks with pictures will be appreciated long after Christmas. Some boys and girls save clippings of jokes and cartoons and make *fun books* for friends. Of



course, the kind of book would depend somewhat upon the person to receive it.

Once I made a *doorstop* which my mother liked. She used it a long time. I used an odd-shaped vinegar bottle (though any other large vase or jar would have done as well). From old magazines I cut various-shaped bits of colored paper—not entire pictures. These I stuck to the outside of the bottle, overlapping the paper so that none of the glass showed. When the bottle was entirely covered, I painted it with clear shellac.

I have seen similar doorstops with colored papers pasted *inside*, making a smoother surface. Sometimes the bottles are made heavy by filling them with sand. (Of course, it is then necessary to have a top on the bottle.)

I have also seen covered bricks, used for doorstops. The bricks are first wrapped in several thicknesses of newspaper to make a smooth surface. Then the outside covering is made of pretty paper or cloth. Such a covering may be changed as often as desirable.

I wish I could see some of the things *you* are making for Christmas. Write me about them. Do you have some new ideas for Christmas decorations or for gifts? How many gift certificates will you give? Would you like to write me about some of these? What is the most unusual one of them?

During the busy days ahead, I hope you will find time to write to me and share some of your Christmas fun. In turn, I can share it with Young South friends.

Love,

AUNT POLLY

Belcourt at Sixteenth Ave., S.
Nashville, Tenn.



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

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

The young mother was taking every precaution to insure a sanitary existence for her infant son. In fact, up to the time he was three months old, visitors were not permitted to see the baby unless they wore gauze face masks. One day the mother turned to the father and said:

"Junior seems to be cutting a tooth and I suppose I should find out about it somehow."

"Well," suggested her husband, "My mother used to put her finger in the baby's mouth and . . ."

Noticing the horrified expression on his wife's face, he gently added:

"Oh, of course you boil the finger first."

Have you heard this story they tell about Mark Twain during his early days as a San Francisco newshound, when things were pretty lean? Mark, holding a cigar box under his arm was standing gazing into a shop window.

A lady friend approached and said: "I always see you with a cigar box under your arm. I'm afraid you're smoking too much, Mr. Clemens."

"It isn't that," retorted Mark. "I'm moving again."

Mummy, you bought sister a piano, so buy me a bicycle.

What for?

So that I can go riding while she practices.

NOSEY: What's your business?

JIM: Private attendant.

NOSEY: To what do you attend?

JIM: My own business.

Among the things money can't but are those it used to.

in a Pickle ?

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Churchwomen Surveyed Don't Smoke Nor Drink

JEFFERSON CITY, Tenn.—(BP)—Two professors at Baptist-related Carson-Newman College here recently completed a survey of leading Baptist churchwomen in East Tennessee, the results of which showed that:

The great majority of the women do not smoke nor drink intoxicants.

They are very strongly against dancing, but four times as many approve of dances sponsored by a Baptist college than dances sponsored by churches.

Only about one in five favors integration of the public schools.

More than a third of them miss mid-week prayer services and Training Union.

Not quite half of them read their state Baptist newspaper regularly. The state newspaper is read as thoroughly, however, as Southern Baptist Convention's home magazine, *Home Life*.

Only two-thirds of them made a special visit on behalf of their churches during the month prior to the survey.

They are, with the exception of one in five, tithers. Less than one in 10 failed to take a study course in the last two years.

While overwhelmingly (93 per cent) against Southern Baptists' joining the ecumenical movement, 41 per cent approve of Baptist churches accepting into fellowship someone from another denomination if he has been baptized by immersion.

And almost half of them say it's all right for Baptists to take part in an ob-

servance of the Lord's Supper in some other church than Baptist.

Four out of five believe Baptist students should attend Baptist colleges "when circumstances permit" but only 13 per cent say they should attend Baptist schools "under all circumstances."

Over half of them don't belong to a civic or community club where they live.

The survey of Tennessee Baptist women was carried on by Carson-Newman students under the direction of Herbert J. Miles, professor of sociology, and Ray F. Koonce, associate professor of psychology.

Students sent questionnaires to 1152 churchwomen whose names had been provided by pastors in East Tennessee. The women held an average of three general church offices or offices of key church organizations. Questionnaires did not have to be signed and 613 women filled them out. The other 47 per cent wasn't heard from.

The survey was planned so that women in churches of all sizes in all areas would be contacted. Questionnaires were sent to churchwomen in open country, town, village, and city churches. In the case of city churches, the surveyers were careful to include both large and small churches and large and small cities.

The two professors commented at length on the fact that 96 per cent of the women replying feel a Christian must never drink alcoholic beverages and 93 per cent say a Christian shouldn't use tobacco.

They also noted that churchwomen represented by the survey need to think more seriously about taking part in civic affairs in their communities.

Most of the women were between 30 and 49 years of age and 84 per cent of them grew up in communities of less than 2500 population, or in open country areas. Their education averaged out at 11.9 years of public school, or equivalent to completing high school.

State Leaders Study

ATLANTA — (BP) — Executive secretaries from 21 state Baptist groups and the staff of the Southern Baptist Convention Home Mission Board met here to discuss their future program of home missions.

Purpose of the meeting was to consider ways in which they could implement the recommendation of the Southern Baptist "Survey Committee" that the states and the Home Mission Board increase their co-operative effort and develop a uniform Conventionwide pattern of mission work.

The Home Mission Board's recently-announced reorganization goes into effect Jan. 1. Board Executive Secretary Courts Redford said the reorganization is designed to implement "Survey Committee" recommendations.

State executive secretaries attending the meeting unanimously "looked with favor" on a plan of mission work presented by Redford. It would correlate the efforts of state mission boards and the Home Mission Board "in very phase of mission work," according to Redford.

The state executive secretaries agreed to present Redford's plan to their own administrative boards for consideration.

Renounces Catholicism

ROME—(RNS)—Professor Aldo Capitini, leader of the Movement of Religion formed in Italy in 1946 to study the "reform" of Roman Catholicism, has announced his decision to renounce the Catholic religion.

Dr. Capitini, who is well known as a writer on religious and philosophical problems, made the announcement in letters to his parish priest and to Archbishop Pietro Parante of Perugia.

"I do not want to call myself a Catholic, in the sense of a believer in the doctrine professed by the Church of Rome and by its head, elected by the cardinals," he said. "My baptism is a fact which I cannot remember, and I cannot admit that because of this fact an authority can order me to obey and can legitimately insult me. I ask to be subtracted from the jurisdiction of an hierarchy in whom I do not recognize any authority over me."

Dr. Capitini, who has served as dean of foreign students at Perugia University, was reportedly promoted in his action by the recent ruling of the Court of Appeals in Florence acquitting Bishop Pietro Fiordelli of Prato who had previously been fined by a lower court for branding as "public sinners living in concubinage" a young couple married in a civil ceremony and not in church.

The Movement of Religion has been supported by leaders of various denominations and former Catholic priests said to favor the "reform" of Catholic dogmas and revision of the hierarchical structure of the Catholic Church.

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