

BAPTIST & REFLECTOR

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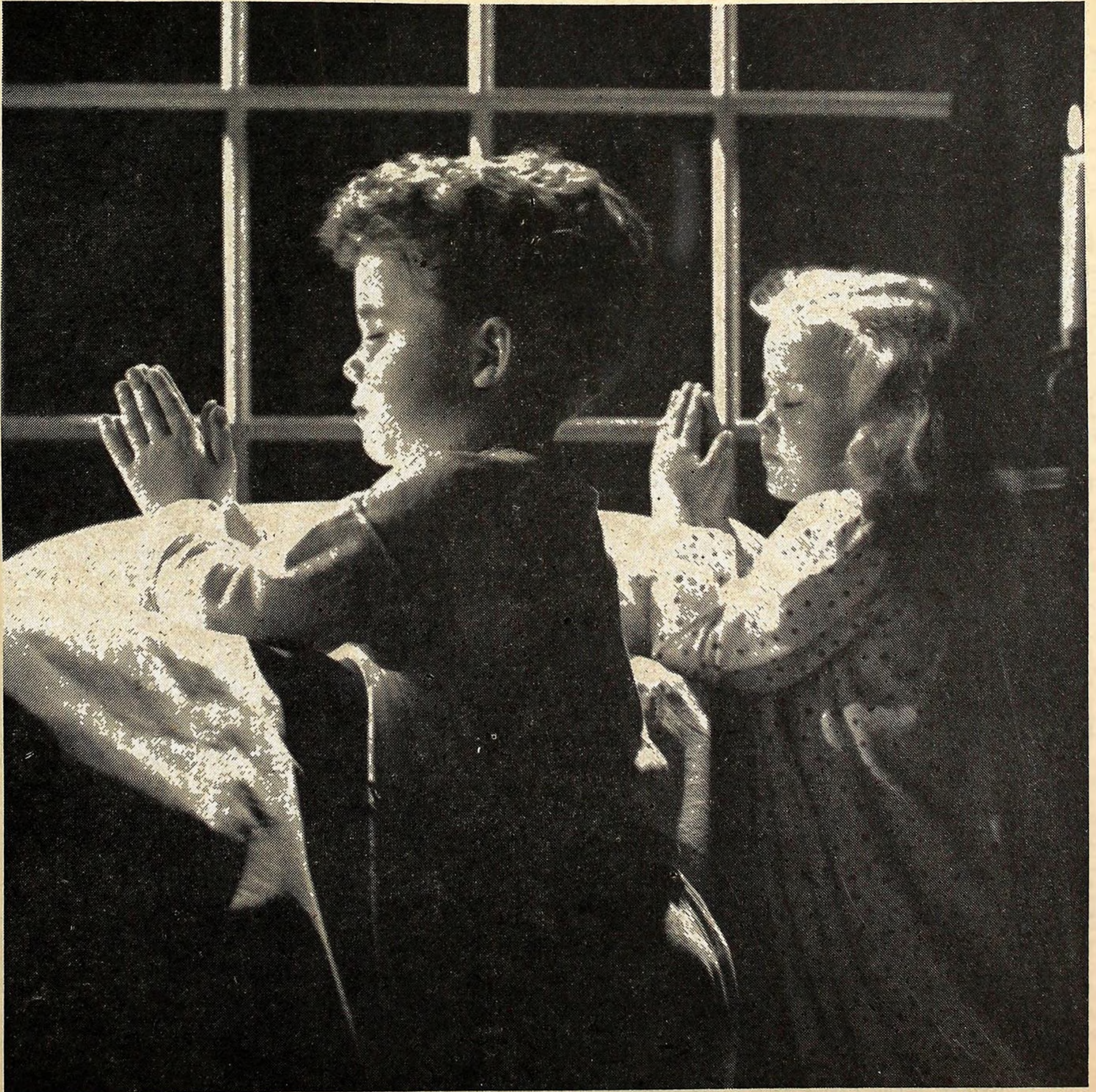
"SPEAKING THE TRUTH IN LOVE"

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LEBANON TENN
BGT MISSION



H. Armstrong Roberts

"Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven" — Matt. 18:3

Do We Need A Stewardship Commission?

One of the most important matters which will come before the Southern Baptist Convention for decision next month will be the question of establishing a Stewardship Commission. The Committee to Study the Total Southern Baptist Convention Program recommended at the last Convention meeting in Houston that "A Stewardship Commission should be established to assume responsibility for the Stewardship Promotion Program now conducted by the Executive Committee." This seemingly simple proposal in actuality is one that has serious significance in the life of our denomination and must receive the most careful and thoughtful consideration by the messengers to the 1959 Convention.

I agree wholeheartedly with the Committee in their recommendation that the Executive Committee be relieved of the responsibility for stewardship promotion. This is essential if the Executive Committee is to carry out its enlarged responsibility for the Convention. But I am just as wholeheartedly opposed to their recommendation that we form a Stewardship Commission. Consider the following reasons why the Convention meeting in Louisville must vote "NO" to the proposal to start a Stewardship Commission.

1. A basic principle of denominational organization is in jeopardy. At the present time our denomination is organized on an agency basis. We have the Sunday School,

Baptist Training Union, Woman's Missionary Union, and Baptist Brotherhood through which the educational activities of the denomination are carried out. The question now facing us is: Are we going to organize our denomination a second time on a functional basis through the multiplication of commissions? Surely stewardship is an important function, but Southern Baptists are engaged in a number of important functions. Evangelism is an important function. Shall we start a Commission to promote it? Building the Christian family, leadership development, membership training are important functions. Shall we start a Commission for each of these? We cannot—we must not—organize our denomination on an agency basis and then organize it a second time on a functional basis.

2. As a denomination we have long sought correlation and we are making progress in this direction. The establishment of a Stewardship Commission would undoubtedly lead to duplication and possible serious conflict. As a Commission it would need to do far more than just promote the Forward Program of Church Finance in order to justify its year-round existence. It would therefore have to enlarge its program of education; it would prepare, promote, and sell its own literature. As its work grew it would expand its convention-wide, state, and associational organization. It would have its own meetings for promotion and it would call for allegiance from our churches and people to support its "program." The cry of the present agencies of our denomination (and of our churches,

too) is that when they correlate and eliminate meetings, some other emphasis rises up and seeks these times for meetings—and the churches and the people are no better off. Their point is well taken.

If a Stewardship Commission should be started, I would not be afraid that it would fail. I would be far more afraid of its success. As it grew in both importance and power, it would inevitably draw to itself more responsibilities and more functions. It would increase in its demands for time, leadership, and promotion. In this we would have the obvious ingredients for duplication of work and conflict of loyalty, time, and leadership. At this coming Convention we must not make a decision that will add to and intensify the problem. Rather we must seek a solution to this problem which is already upon us.

An Alternative Proposed

If Stewardship Promotion is not made a Commission, what is a more satisfactory alternative? The normal, natural, logical solution is for Stewardship Promotion to be made a part of the Sunday School Board. Consider the following reasons in support of this view.

1. If there is the possibility of serious conflict between the promotion of the Forward Program of Church Finance and the promotion of the total educational program of the church it would be far better for both of them to be under the supervision and direction of the same agency so that correlation may be achieved under this agency before the conflict reaches the churches.

2. Stewardship is an educational function and as such should be under the supervision of one of the educational agencies of the denomination—the Sunday School Board. Since training in stewardship is primarily educational in nature, it would be a tragic mistake to place it under a Commission that would be primarily promotional in function. (If those who are suggesting a Commission saying that its purposes would be primarily educational they simply admit the duplication and conflict previously pointed out.)

3. The present Stewardship promotion in the churches leans heavily upon the educational organizations to subscribe the church budget.

4. It is highly probable that this Stewardship emphasis could be promoted more easily, more economically, and more adequately as a part of the Sunday School Board.

An Objection Faced

The strongest objection to making this emphasis a part of the Sunday School Board is an objection based upon fear. Those who object fear that this would make the Sunday School Board too big and too powerful. This is a valid concern and must be

(Please see Page 3)



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MAIL BAG

... Need in Montana for the Gospel

● I was privileged to spend three years in Montana while I was in service, and I feel that there is no place in greater need of the Gospel than Montana. I am sure this would hold true to the entire northwest section of the United States. When I first went to Montana our Southern Baptist work was just in the beginning stages. Although Southern Baptists are well on their way in Montana today, the work has just begun—there is so much to be done.

If any church is interested in helping our Southern Baptist missions and churches in Montana I would be glad to tell them all I know concerning the needs there. I believe that if the people of the northwest are won to Christ it will have to come through our Southern Baptist churches. The fields of the northwest are today ripe unto harvest—they are waiting for the truth of God's Word.—Hoyle Edwards, Box 589, Carson-Newman College, Jefferson City, Tennessee.

EDITOR'S NOTE—Southern Baptist mission work in Montana can be helped through any contributions designated for this purpose sent to the Treasurer of the Tennessee Baptist Convention, Belcourt at Sixteenth Ave. S., Nashville, Tenn.

Citizenship At Its Best

by A. C. Miller

William Wilberforce was a British statesman who lived from 1759 to 1833. At the early age of 21 he was elected to Parliament. During a tour of the Continent in 1784 he was converted to the evangelical faith—a decision which affected his whole outlook and public conduct. He became interested in the rising abolition movement, and with Thomas Clarkson and others joined in the campaign for the abolition of the slave trade. They finally secured the passage of a bill abolishing it in 1807.

Here was Christian statesmanship at its noblest and best. It was a responsible citizenship motivated by a deep concern for the welfare of all men. Wilberforce was

not content to work for the welfare of the individual without reference to the social order in which he lived. "Shall we rescue individual slaves," he writes, "and leave the slavery system intact?"

Few of us have an opportunity to serve in the halls of government, but we can be effective as citizens of the community where we live. We do not need to assume the role of self-righteous reformers. There are times when some courageous spirits are needed to take up the sword of the crusader; but worthy community reforms can also be achieved by the faithful exercise of our citizenship.

given serious consideration. Centralization of authority is one of the most grave dangers facing our denomination today. Therefore, the question is: Would making Stewardship Promotion a part of the Sunday School Board add to that danger?

In my judgment it would not for the following reasons. First, the Sunday School Board does not and would not receive any of the funds which were raised, for it does not receive any money from the Cooperative Program. Thus it would not be increasing its power nor its wealth as it promoted stewardship. In the second place, the Sunday School Board has absolutely nothing to do with the allocation of the funds thus raised. The Executive Committee is the group charged with the responsibility of allocating the funds, and the group

which divides the funds has the power, not the group which raises the funds.

Much of our difficulty in the area of correlation at the present time arises because decisions were made in the past to meet certain needs by creating separate and special groups. These groups have succeeded, expanded, and gathered to themselves other activities. They now have their history and their vested interests. Thus attempts at correlation have been hampered and often thwarted because of these vested interests. Southern Baptists must settle this problem of Stewardship Promotion correctly now—before it develops its own history and vested interests.

Dr. Edge is Professor of Religious Education, Southern Baptist Theological Seminary, Louisville, Ky.

Bible



Break

By Ruby Lee Adams

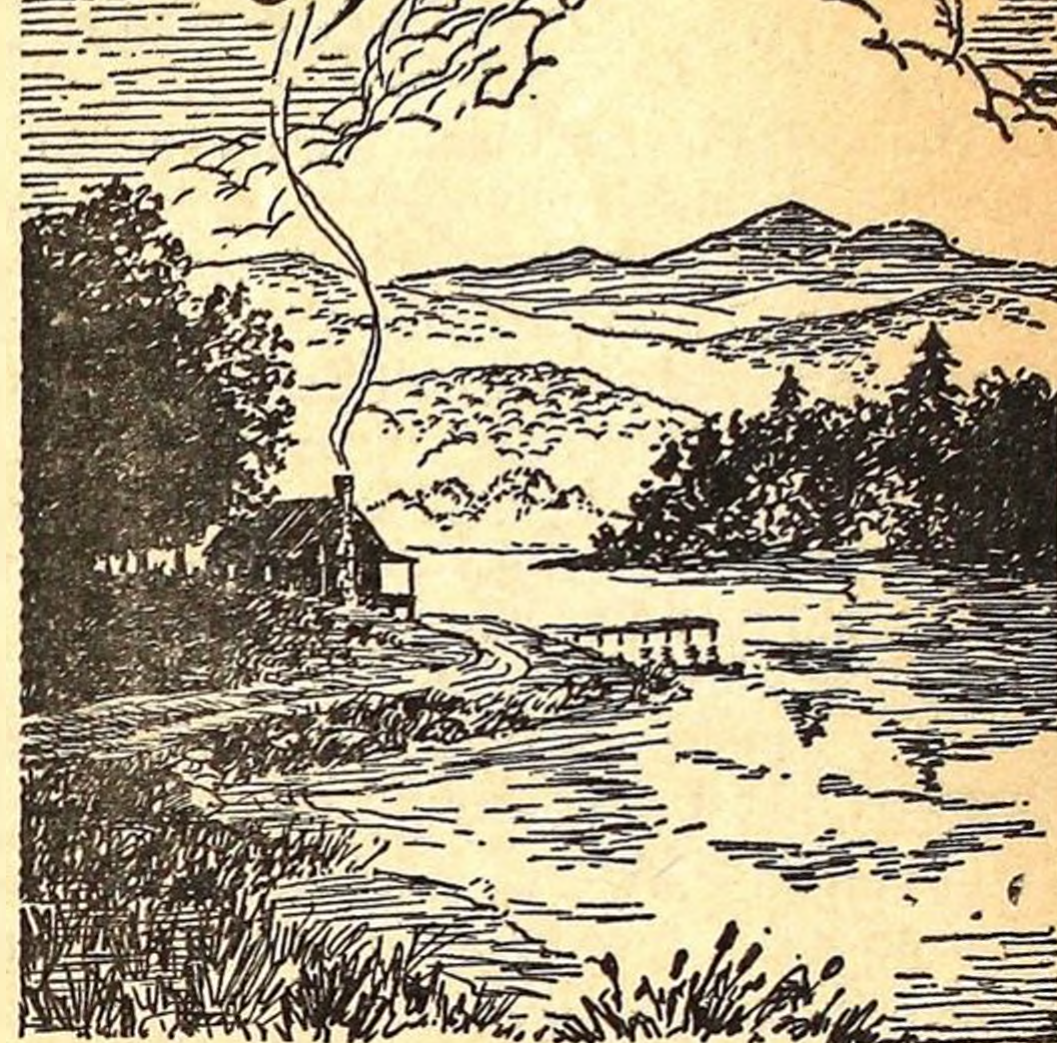
Why is the Bible the best seller? The Bible is still big news and the most exciting book in the world. It has continued to be not only "the world's best seller" through the ages, but human lives have been transformed through its influence the world over. But there is little wonder that this is true for it gives the story of Jesus.

Such popularity as is enjoyed by the Bible must be deserved. But even to this day no one has equaled Jesus for His moral and ethical teachings, nor David for his poetry, nor Isaiah for vision, nor John's statement of sanctified love, nor Peter for holy zeal, nor Paul for logic, nor Apollos for fiery oratory.

The Bible has weathered all the storms that man could stir up. It is a heritage excelled by none. "Yea, I have a goodly heritage." Psalm 16:6. It first appeared in type, in the Gutenberg Bible around 1450, one of the first books printed by movable type, which replaced the ancient and laborious method of copying books by hand. It is estimated that there were around 250 Gutenberg Bibles printed on vellum and paper; and it is said that there are twelve copies on vellum and thirty-five on paper still surviving. Fourteen of these copies are in the United States—five in New York Libraries, one in the Library of Congress, one in the Huntington Library in California, and various others.

The Bible might have remained forever buried in monasteries, read occasionally in churches and synagogues, had it not been for the invention of printing. And it is of the deepest interest that one of the first productions of the new art was the Holy Bible.

Reflections



Many a church is like the *Queen Mary* trying to navigate in a millpond. No great port to reach, no wide sea to sail on, no vast horizon for the eye, no uplifting responsibility for the mind, nothing but a dead routine of little things to occupy passengers and crew. No wonder they grow narrow and selfish, dissatisfied and quarrelsome, and the ship is often left jammed on the bank or mired in the mud—Dr. Egbert W. Smith.

Experience teaches that love of flowers and vegetables is not enough to make a man a good gardener. He must also hate weeds.—Burton Hillis, *Better Homes and Gardens*.

God is love; and it is good, as it is true, to think that every sun ray that touches the earth has the sun at the other end of it; so every bit of love upon God's earth has God at the other end of it.—Mark Guy Pearse, *Moody Monthly*.

The baby helped snap beans today;
She saved the bad, threw good away.
I thought how patient God must be,
When I help him as she helped me.—*New Christian Advocate*.

By neglecting the holy day . . . we fail to replenish from week to week our inner life and to quicken anew our faith and love and reverence. Soon character begins to deteriorate, the fires of faith grow dim or go out altogether, and another spiritual tragedy comes to pass. As Dr. James Reid has truly written: "Nothing can take the place of the Christian Sunday if man is to live in the world without losing his soul".—Wm. T. McElroy, *Christian Observer*.

Leisure is an empty cup. It all depends upon what we put into it.—Raphael Demos, *Dun's Review and Modern Industry*.

Editorials

Too Many Part-Time Christians

The personnel problem of the church stems from the vast number of church members who are only part-time Christians. It lies in the fact that for so many churches the witnessing is left to a professional group. Far too many members feel little, if any, responsibility to advance the cause of Christ. Recently a prominent missions leader in West Germany warned that Christianity might lose the race among the world's great religions unless it fully recognized its missionary task. This leader said that Christianity must succeed in arousing individual Christians to help fulfil its role. This task is winning the lost. It lies in evangelism and then in conservation of those won to the business of being full-time Christians.

In view of this, it is very encouraging to note that many laymen now are devoting their talents and time to witnessing for Christ. Some prominent Christian business men are making up evangelistic teams that are effectively proclaiming the gospel. These teams are serving in this way at their own expense. For many others, being on the job means daily witnessing to Christ in their own businesses and professions on a round-the-clock schedule. All this is hopeful. It brings to bear on our society the witness of those who are not professional religionists. It helps to solve the problem of the churches. It reaches far more for Christ in an effective proclamation of the gospel.

Christianity can only succeed as it rouses the individual Christian to be a full-time witness to the love of God in Jesus Christ. Christianity fails as it becomes professionalized religion depending altogether on those who are paid to fulfil the role of witness and soul winner.

One Thing Stands Out Clearly

One thing stands out clearly—there are no great revivals without prayerful preparation. During the Simultaneous Evangelistic Crusade those associations and churches that most thoroughly prepared were the ones that were blessed with the largest numbers of baptisms. There were tremendous results in some of the churches. Great revivals were experienced in the first part of the campaign. Reports coming from 22 associations reveal 3,141 baptisms and total additions of 4,690 in 456 churches. These also reported 1,340 rededications. "Great revivals came where they made ready and where the visiting evangelists did their work," commented State Secretary of Evangelism F. M. Dowell, Jr., in speaking of the crusade in the western part of the state. As of this writing, the second phase of the campaign in Tennessee is underway. This is in the 39 associations from Nashville to Bristol. Again it is evident that God is pouring out His richest blessings on those who have most earnestly turned to Him in deep prayer and who have sought out the lost to win them Christ. The importance of the Crusade is evident when we note that 90 per cent of the baptisms coming into our churches result from the revivals. We are grateful to God for His blessing upon the churches in the Simultaneous Evangelistic Crusade.

Time To Get Disturbed

Dean James Fogarty of Fordham University recently deplored the "extraordinary apathetic attitude" on the part of society toward what he termed "the appalling problem of alcoholism." We thank this Catholic educator for speaking

out in so fine a way. It has increased in all classes of society. "Statistical studies show that the problem of alcoholism is more severe in the United State," the dean said, "than in any other country for which statistical data is available." It is time for the American people to rise out of their apathy and do something to combat this terrible problem.

New Address—Same Location

The Baptist State Board building has been given a new address. It is now officially listed as 1812 Belmont Boulevard. But nobody has moved. The building is still at the same location and all of the departments of the state Baptist work are just where they were a few weeks ago when listed at Belcourt at Sixteenth Avenue South. The old address was very confusing to those who were not familiar with the State Baptist Board Building. In fact, there are several buildings at Belcourt and Sixteenth Avenue South and the new number assigned in the city directory as the official listing of our Tennessee Baptist Executive Board building was given to clear up any possible confusion. So we haven't moved. We've just been given a new address. It's 1812 Belmont Boulevard. This is the number of the entrance to the Baptist State Board building which has been used all along. The building remains where it has been for a good many years, on Belcourt between Sixteenth Avenue South and Belmont Boulevard.

The Living Scriptures—

by Jack Hamm

Divine Imperative



Leading Like Jesus

Jesus was a leader of people. In fact he was the greatest leader the world has ever known. How did he do it? What techniques did he use?

Jesus utilized both divine and human initiative when he sought to lead men toward God. Because he knew both God and man he was able to lead in ways in which no other man has ever been able to match. My temptation and yours has been to ascribe the leadership ability of Jesus exclusively to his divine nature and thereby shrug our shoulders saying, "We can't do it because we are human."

An ancient tradition tells the story that when Jesus was a small boy, some older children who were drawing pictures in the sand teased Jesus telling him that he could not draw pictures like that. Jesus was enraged. He took water, poured it upon the clay, shaped a little clay model bird, backed off a few steps, waved his hands over the bird and said "Shoo". At that, the clay bird spread its wings, and flew away.

This is not the way the New Testament talks about Jesus. According to the New Testament he never wasted God's power. He performed miracles only when a miracle was the only thing that would accomplish his objective.

To me this means that Jesus led men like a good Christian leader will lead them today. In fact, the strange thing is that Jesus led with remarkably modern methods. The most modern leadership techniques sound strangely like the way Jesus led people.

Leading The Multitude

Jesus was able to work with a single individual or with a large multitude with equal efficiency. After preaching to the multitude, he took the boy's small lunch and multiplied it to feed five thousand people. On another occasion he ministered to four thousand people. On other occasions the Bible says Jesus preached to multitudes, without estimating the number of people. He sat in a boat and pushed away from the shore in order to avoid being crushed by the crowd as he spoke to them.

Toward the last of his ministry, he sat on the hill overlooking Jerusalem and wept in compassion over the thousands of people in the city who would not hear the message of God. In this way Jesus used large gatherings of people to proclaim his message. To him it was an opportunity to bear a witness.

The Small Group

Soon after he began his ministry, Jesus gathered a small group of believers and spent much of his time leading them into effective service.

Jesus led the twelve into definite experiences, prepared before hand no doubt, in

order that they might learn more perfectly the way of God. In a number of instances, Jesus with the twelve apostles withdrew from the crowd. He went to some quiet place in order that he might have adequate time for an intimate teaching ministry. Only thus could he prepare the apostles for the tremendous responsibility they were to carry in the future.

Out of the twelve Jesus chose three, Peter, James and John, who seemed to be in unusual closeness to him. On several occasions Jesus took these three in order that in very close intimacy he could share experiences that would lead them to definite committal.

He took Peter, James, and John with him to the Mount of Transfiguration in order that they might participate in that transcendent experience. He took the same three with him into the upper room when he raised Jarius' daughter. He wanted them to see the power of God in a small group.

When he was under the most terrifying

by

Carl A. Clark

pressure of his life, he withdrew to the garden of Gethsemane taking only Peter, James and John. There they shared the agony of Jesus as he struggled over the sin of the world.

Thus by utilizing small groups, Jesus was able to give more effective training than he could with the entire multitude. He could never have prepared the twelve by preaching to the five thousand. He could not have developed Peter, James and John along with the entire group of apostles. But by using small group techniques Jesus could deal with these few and bring them to a high plane of Christian devotion and service.

The Individual

On many occasions, however, Jesus dealt with one person at a time. Jesus probably stressed the individual much more than the popular life of his day. Judaism was built upon a group-centered life, particularly family-centered. Jesus placed an over-emphasis upon the individual in order to counteract the Jewish over-emphasis upon the group. When Jesus dealt with individuals, however, he dealt with them as members of their respective groups.

Jesus gave his most strategic sermon to one individual. At night He talked with Nicodemus and revealed to him the profound truths of the new birth. He was dealing with one individual but he reminded

Special Prayers

MADRID (RNS)—Special prayers for relief from "difficulties" at the hands of Spanish authorities were offered by Protestant congregations in places of worship throughout Spain.

Members of Protestant Churches and various Evangelical sects prayed especially for the removal of "pressures" assertedly brought against them in this predominantly Catholic country.

The special services coincided with a worldwide day of prayer for Protestants in Spain sponsored by the National Association of Evangelicals in the United States.

In a statement announcing the observance, the American association charged that during 1958, Spain "renewed its suppression of Protestants." It said "local governments permitted a number of new church buildings to be erected to accommodate growing Protestant churches and then, after they were built, prohibited their use."

Prayers offered in worship centers of the Spanish Reformed Church were for "normal liberties" for Christians in Spain "outside the jurisdiction of Rome."

Other prayers were offered for Christians—Catholics as well as Protestants—in Iron Curtain countries.

Nicodemus of his position in the larger group as he called him a teacher in Israel.

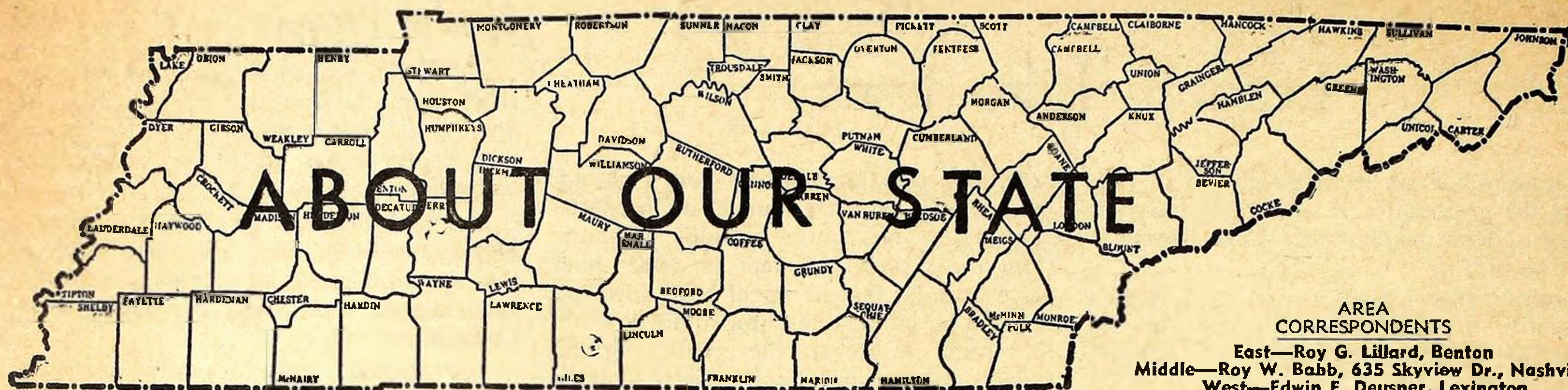
When Jesus revealed his plan of salvation to the woman of Samaria he dealt with her on an intensely personal basis. Yet he reminded of her group situation. By this means he revealed to her that he knew her sinful condition but that he was expecting her to go back into that same environment and bear a dynamic witness of redeeming grace.

Jesus saved a demoniac but refused to let him follow. He wanted him to be a living testimony in his own environment. When Christ saves an individual he does not usually take him out of his environment. He sends him "into the world."

Many of us today seem to think that it is much more important to preach to the multitude than it is to witness to one individual lost person. As I study the Gospels, I rather have the feeling that Jesus looked at it the other way around. The compassion of Jesus becomes increasingly intense as he goes from the multitude, to the small group, then to the individual.

Perhaps the Pastor and the Sunday School teacher should work in the same way. We should consider the intimate opportunity of witnessing to the individual or the small group for a primary function of Christian opportunity: not as a substitute for preaching or teaching, but as the application of it.

Dr. Clark is Professor of Pastoral Ministry and Rural Church Work, Southwestern Baptist Theological Seminary, Fort Worth, Texas



Mr. Charles Roselle states that there will be 16 student summer missionaries from Tennessee this year. The Baptist Student Union Convention at Knoxville had a total registration of 623. It was one of the finest Student Conventions ever held in our state.

Next year's annual meeting of the WMU of Tennessee will be in Temple Baptist Church, Memphis, April 11-13. It will be preceded April 9-10 by the BWC Federation meeting. In this year's meeting at First Church, Chattanooga, there were 250 at the BWC Federation and 1,250 registered for the WMU meeting. Sixty-one associations were represented. Mrs. Roy W. Babb was re-elected president of the Woman's Missionary Union Auxiliary to the Tennessee Baptist Convention.

"Robert L. Orr, pastor of First Church, Dyersburg, led our church in the greatest revival we have ever had. We had 30 baptisms, five by letter, three other professions of faith, nine rededications, and two young people surrendered to full time Christian service. The last Sunday of our meeting we broke all attendance records with 301 in Sunday school and 168 in Training Union. We praise God for what happened in our church the week of March 29," writes B. F. McIlwain, pastor of Horn Lake Baptist Church, Horn Lake, Miss. Brother McIlwain is a native of West Tennessee and has been in Mississippi for five years.

Rock Springs Church, Robertson County Association, Milburn Chester, pastor, is enjoying its remodeled auditorium and new church pews.

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Summer Session Begins June 8, 1959
Fall Term Begins September 14, 1959

CONTACT:

H. D. Bruce, President

M. L. Arbuckle, pastor of Immanuel Church, Lebanon, will begin his work as pastor of Big Springs Church, Cleveland, May 3. Brother Arbuckle has been pastor of the Lebanon church seven years and active in the ministry 18 years. Rev. and Mrs. Arbuckle have four children. V. Wayne Tarpley, superintendent of the Baptist Children's Home, Chattanooga, has been serving as interim pastor. Revival services began April 12 with Kirby Park as evangelist.

Raymond T. DeArmond, pastor of Sevier Heights Church, Knoxville, and president of the Tennessee Baptist Convention, was the guest minister in a revival at Auburn Baptist Church, Auburn, Ky. There were 34 decisions in the meeting. Desmond Hargis, music director of the Auburn Church and student at Austin Peay, led the music. Lawrence Martin is pastor.

First Church, Pulaski, W. Floyd Cates, pastor, engaged in revival services March 15-29. There were 59 additions to the church with 48 being baptized. Hayward Highfill, pastor of Eastland Church, Nashville, did the preaching and Rudolph Howard, minister of music at Belmont Heights Church, Nashville, led the singing.

J. E. Ledbetter, pastor, First Church, Lenoir City was with Sullivan Church, Kingsport, March 16-24 in a revival. There were 57 decisions; 15 additions, with 10 for baptism.

Central Church, Knoxville, is grateful for the excellent spiritual leadership provided for their revival by Raymond DeArmond and J. D. Price. There were 35 additions to the church, 25 by profession of faith.

For Sale

Clean Transit Ford Bus, 32 Passenger, 57 Model. Air Clutch, Air Door. New Battery. \$1200 Cash. Contact Hubert Taliaferro, 1119 Dodds Ave. Chattanooga 4, Tenn. Call Ma 9-9043 or Ma 2-4641.

J. Edward Firestone has been elected missionary for Polk County Baptist Association. He is a former pastor of Wetmore and Chestuee churches in this association. F. H. Patterson, pastor of Old Ocoee Church, Benton has been elected as moderator of Polk Association, due to the resignation of Brother Firestone.

Caney Creek Church, Holston Valley Association, has called Elbert Henard as pastor.

Knox County—New pastors in this association are W. Truman Woods, Black Oak Heights; Fred W. Love, Euclid Avenue; Edward S. French, Jr., First, Fountain City; Walter D. Atkins, Graveston; Thurman Arnold, Grove Hill; John Kiser, Island Home; Alastair C. Walker, McCalla Avenue; Earl Wilson, Marbledale; Horace A. Hamm, Oakland Street; John Lane, Riverdale; Creed S. McCoy, Valley Grove; James McCluskey, Wallace Memorial; and J. B. Swann is now directing the work at Grand Avenue, Mission of Fifth Avenue Church. Resignations are Melvin G. Faulkner, Arlington; Sandford E. Swann of Corryton will accept the pastorate of Bulls Gap Church; William Manning, Hines Valley. Middlebrook Heights has broken ground and is now in the process of building their new Hollywood Baptist Church on Papermill Road. Park Lane is now in the process of building a new sanctuary. Smithwood has broken ground for a new educational unit.

The Student Government Association at Carver School of Missions and Social Work, Louisville, Ky., elected Rachel Milligan of Murfreesboro, Tenn., chairman of the House Council. A graduate of Carson-Newman College, Miss Milligan is working toward the degree of Master of Arts at Carver School.

First Church, Humboldt, W. C. Garland, pastor, has called Luell Smith as minister of music and education. He has accepted and will move on the field shortly. He has been in a similar position with Mineral Springs Church, Winston-Salem, N. C.

Associational Missionary

Because of the voluntary nature of all Baptist groups working together, public relations (mutual faith, confidence and respect for all) must be kept above doubt, or beyond question. The associational missionary, or superintendent of missions as he may be called, is the connecting link between churches in associational capacity and the state promotion groups.

Through messengers of the churches (2 Cor. 8:16-24), associations and conventions make possible the sending of the gospel to all nations. The missionary is the worker charged with keeping the world mission program alive and functioning in the first unit of cooperation—the association. He is a promoter of everything for which Baptist churches stand. He is jointly employed, paid, and directed by an association and the State Missions Department.

He is the chosen representative of both association and state to assist in strengthening the work of the churches (Acts 15:41). The association is the first organized unit of the churches in extending their programs to the nations of the world (Matt. 28:19-20). The missionary has a big positive task and deserves our mutual prayers.

Qualifications

The missionary must be one who feels definitely called to mission work as much as the pastor is to a church. He must possess training and experience sufficient to give him poise and confidence in both developed and undeveloped churches. Success in the pastorate or public speaking ability is one desirable requisite. Baptist doctrines, polity and practice must be his stock in trade. The missionary is a fellow-laborer with the brethren as well as with God. A written program of work should be agreed upon before he begins his duties. He will report regularly on what is written. Mission work will be required more in some associations, while in others promotion will be needed most. Still others will need both missions and promotion.

What The Missionary Is Not

The missionary is not an associational pastor at large. He is not the association's evangelist. He is not just a conductor of Vacation Bible schools and study courses. He is not a dictator or executive secretary of his association. He is not the association's "handy man". He is not a shepherd of the association in the sense that a pastor makes calls upon the members of his

church. The missionary must be on his guard lest he become merely a supply pastor of the more developed churches in the absence of their pastors.

What The Missionary Really Is

A good missionary realizes he is the chosen denominational worker responsible for promoting the whole Baptist program. The association's adopted program is his chief responsibility. In most cases he is the only paid denominational worker in the association. He will supply some churches, hold some revivals, conduct some Vacation Bible schools, teach some study courses, keep an office with supplies of literature, do some secretarial labor and in some cases have a special helper in the office. The missionary should have responsibility for coordinating and correlating the total program. This can best be done if he is made an ex officio member of all standing and special committees and department organizations.

The associational missionary will promote those projects that help the churches extend their ministry to all nations. Mission points will be located and sponsoring churches secured to assume responsibility for initiating and operating them. The usual church organizations will be strengthened, or set up where needed, as the case may be. The Forward Program of Church Finance with appropriate percentage to all missions will be emphasized. All types of evangelism will be encouraged through the churches and the spiritual fires kept burning. Surveys of both church and mission fields will be promoted. The Rural Church Development Program for small country and village churches will be advocated. Schools of Missions and stewardship revivals will be made available for all churches. Undeveloped churches will find in the missionary a friend, counselor, and helper.

Financing Associational Missions

Missions is missions, regardless of its geography. It begins in a particular church and, together with other churches of like faith and order, is projected to all nations. Associational missions, faithfully done, like foreign missions, carries the same commendation, "Well done", by the Master.

Contributions to the association's work are just as much an investment in kingdom enterprises as if sent to some foreign land. Since Cooperative Program gifts reach the association only in the form of a Missions

Department supplement to the missionary's salary, the churches should adequately care for the association's budget as well as for the Cooperative Program. To increase the Cooperative Program gifts by reducing or decreasing associational gifts, until actual needs are supplied, is not the part of wisdom. Usually 2% to 5% of total church gifts will finance the association's program, except in a few instances. Adopt, adhere to, and support an adequate budget for the association.

In all voluntary enterprises some churches for various and sundry reasons will give only intermittently at best, or maybe not at all. For that reason, allowance should be made for uncertain gifts by increasing the requested percentage. Some churches do not understand the plan, and many have never given it much concern. A continuous promotion of associational missions is required to keep it upon the hearts of the people. The rugged truth is that the associational unit of organization is very necessary in carrying out The Great Commission. Let the churches ascertain the association's requirements and supply them adequately.

Agreement With Missionary

The associational missionary should be supported with livelihood and his travel expense on his job. He should be invited to participate in our Security Plan of annuity; be allowed time and cost of conventions, both state and Southern; have an understood policy on all honoraria, or supply pay; and be given vacation and other considerations which pastors enjoy. These should be written into the association's program of work.

Advisory Committee

A Missions Committee is a must. Three to five members are sufficient. They will be a sort of emergency advisory group to act when the written program of work is not clear or specific. The missionary will be directed by and report to the executive board of the association, but he still needs the small advisory group or committee.—L. G. Frey

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Your Support of the State Baptist Foundation Provides for the Capital and Endowment Needs of All Baptist Work.
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TENNESSEE BAPTIST FOUNDATION
Belcourt at Sixteenth Ave., South, Nashville, Tenn.
THE FUTURE DEPENDS ON YOU

Foreign Board Dedicates Building

The semiannual full meeting of the Southern Baptist Foreign Mission Board, April 7-8, was a time of dedication—dedication of 16 new missionaries to overseas service and dedication of a new headquarters building as a place where careful planning and efficient work may make possible Southern Baptists' response to the urgency of taking the gospel to the entire world.

Several actions of the Board will make possible immediate and future expansion and advance overseas. Two of the new missionaries, Rev. and Mrs. Herman P. Hays, were appointed for service in Vietnam, a new Southeast Asian country where Southern Baptists expect to begin work within the near future. The opening of that new field was presented as an urgent matter of prayer. Vietnam brings to 39 the number of countries to which Southern Baptist missionaries are under appointment.

In accepting recommendations of its committee on Africa, Europe, and the Near East, the Board authorized the appointment of a couple for the development of English-speaking work in Europe and another for service in Portugal. The first assignment of the couple for English-speaking work will probably be assisting a congregation in Orleans, France, and seeking the development of work for American service personnel at other points in France.

Although Southern Baptists have no missionaries under appointment to Portugal at present, Dr. and Mrs. A. R. Crabtree, veteran missionaries of the Brazil staff, are now in that country as fraternal representatives to Portuguese Baptists.

Another action of the Board authorized a survey of French-speaking territories in Africa with a view to the possibility of opening Southern Baptist work in some of these countries. Dr. Baker J. Cauthen, executive secretary, and Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, will make this survey in July.

Dr. Goerner reported on the plans already under way for missionaries to begin work in Nyasaland and Northern Rhodesia. The exact time of entry into these two countries has not yet been determined.

1,307 Foreign Missionaries

Appointments made at the April meeting of the Board brought the total number of active Southern Baptist missionaries to 1,307. The new missionaries are Julian C. Bridges, Fla., and Charlotte Martin Bridges, Ga., appointed for Mex.; Mary Cannon, N. C., for Japan; Harold T. Cummins, Ark. and Betty Noe Cummins, Miss., for East Pakistan; Herman P. Hayes and Dottie Primeaux Hayes, both of La., for Vietnam.

Also, Dale G. Hooper, N. C., and Beulah Hooper, Va., appointed for East Africa;

Jerry S. Key and Johnnie Johnson Key, both of Tex., for Brazil; Ernest L. King, Jr., Va., and Dorothea DeWitt King, Ia., for Indonesia; Wyona King, Ky., for Nigeria; and Wilbur C. Lewis and Gladys Sherman Lewis, both of Okla., for Paraguay.

Dr. King is a dentist, the first to be appointed by the Board in seven years. Southern Baptists now have three dentists under appointment as missionaries, two in Nigeria and Dr. King for Indonesia.

Dr. Elmer S. West, Jr., secretary for missionary personnel, said he is confident the number of appointments in 1959 will reach the goal of 140 set last October. "Let not our gratitude for these blind us to the fact that there will still be 600 unfilled requests for missionaries," he said.

To strengthen the staff of its personnel department, the Board elected Rev. Luke B. Smith, pastor of Highland Hills Baptist Church, Macon, Ga., as assistant secretary for missionary personnel. He will assume the new duties on May 11.

Symbol of Concern

Dr. John H. Buchanan, of Birmingham, Ala., a former member of the Foreign Mission Board, brought the dedication address for the new headquarters building. Speaking on his 72nd birthday, Dr. Buchanan said he has never had a birthday present that meant quite so much as the privilege of sharing in the dedication service. "I doubt if there has been a more significant occasion in Southern Baptist life," he said, "not necessarily because of the beauty and the commodiousness of this building, but because of the symbol which it represents and the purpose for which it has been erected."

Dr. Porter Routh, executive secretary of the Executive Committee of the Southern Baptist Convention and one of several who brought greetings at the dedication service, called the building a "symbol of Southern Baptist concern for this distraught and needy world." He said, "It will serve as a service station and enlargement to the churches seeking to respond to the commission God has given to them to send the gospel even unto the ends of the earth."

New Building Is Debt Free

Dr. Cauthen reviewed the growth in foreign mission work which made the construction of the new headquarters building imperative. "God has wrought mightily in Southern Baptist life and has carried us much further in the work of his kingdom than many dared hope," he said.

"In 1933, when he became executive secretary, Dr. Charles E. Maddry found himself facing a grave task. For seven years

Pharr To Be Superintendent Of S. S. Administration

Keener Pharr, minister of education at First Baptist Church, Charlotte, N. C., has accepted a position with the Baptist Sunday School Board, Nashville, as superintendent of administration in the Sunday School Department, A. V. Washburn, department secretary announced. He will assume his new duties June 1, Dr. Washburn said.

A native of Gadsden, Ala., Mr. Pharr is a graduate of Howard College, Birmingham, and has a M.R.E. degree from Southwestern Baptist Theological Seminary, Fort Worth.

He has served in the following churches as minister of education: South Avondale, Birmingham; White Settlement, Fort Worth; First Church, Birmingham; and has been at First Church, Charlotte, since 1951. He is president of the Southern Baptist Religious Education Association and a member of the SBC on Order of Business.

there had been a steady decline in income with a net loss of missionaries in those years totaling 147. There were only 398 missionaries under appointment and a debt of \$1,115,177 rested as a heavy burden upon the Board. The income of the Board during the first year of Dr. Maddry's administration was only \$600,630.94. It was necessary for missionaries at home on furlough to be retained in this country, and it was necessary for those on the fields to delay furloughs in order to avoid payment of travel expenses.

"God graciously answered prayer and led toward a new day. At the end of 1944 when Dr. Maddry laid down the responsibility of the executive secretaryship, there were 504 missionaries serving in 19 countries and the income of the Board had risen to \$2,747,207.

"The ministry of Dr. M. Theron Rankin as executive secretary was a call to advance. By the end of 1953, the year in which he was called to be with his Lord, a net gain of 404 missionaries had been added in nine years; and the income of the Board had risen to \$8,759,948.87.

"During the past five years we have seen a net gain of another 400 missionaries, bringing our total to 1,307 under appointment to 39 countries. The income of the Board reached \$15,549,177.20 last year.

"This great growth in mission work brings multiple responsibilities to the Foreign Mission Board. The administration of such responsibilities is endangered when it becomes impossible to strengthen organization and staff. Further strengthening was impossible in the former location."

A tough foreign car tangled with a runaway wheel from a trailer at Kingston and came out second best but its honor well-defended. The occupants of the little car, two ministers, escaped injury but they had to call their wives to meet them in order to finish the journey. "The big wheel looked bigger than our car," the Rev. Kerr Wolfenbarger, pastor of North Knoxville Church, said. The little car was driven by Rev. Haskell Bolding, pastor of First Church, LaFollette. The wheel smashed into the car, smashing in the front, but the preachers were just shook up. They had been to Jackson to hold a revival and were returning home.

Maury County Baptist preachers and their wives were guests of Rev. and Mrs. Robert Mayes at First Church, Centerville, April 3. L. G. Frey of Nashville spoke to the ministers on the subject "Rightness and Wrongness for the Minister" while Mrs. Frey spoke to the wives on "The Problems and Privileges of the Minister's wife." Following the discussions an hour of fellowship followed with refreshments being served in the church's recreation room.

Pleasant Grove Church at Sidonia, six miles west of Sharon, Tenn., is experiencing a steady progress in growth and attendance. The revival of March 16-21 resulted in 10 additions, nine for baptism and one by letter. Robert W. Campbell was the evangelist. During the 18 months Bill Knight has been pastor there have been 35 additions to the church.

Pastor B. Frank Collins of First Church, Goodlettsville, had the services of Dr. W. F. Powell, Nashville, as evangelist and Hubert Smothers, also of Nashville, as song leader in revival services April 5-12. There were additions every service except Saturday night with a total of 31 for baptism and five by letter.

Mrs. L. A. Watson, wife of the Executive Secretary of the Baptist General Convention of the State of Alaska, is in Virginia Mason Hospital, Seattle, Wash., suffering from cancer. Cards may be sent to her at the hospital.

First Church, Lexington, Edwin E. Deuser, pastor, had a good revival with Dr. W. C. Creaseman of Nashville as guest preacher. There were 22 additions by baptism and six by letter, total of 28 for the week.

THURSDAY, APRIL 23, 1959

Why Emphasize Evangelism?

by L. D. Kennedy, Pastor
First Baptist Church of Maury City

Southern Baptists have always been noted for evangelistic zeal. This year we have joined with Baptists all over the world in a great emphasis upon evangelism. What is evangelism? Are we justified in giving it such an important role in the work of our churches?

There are three words in the Greek New Testament from the same root stem which are related to our English word "evangelism." "Euaggelion," meaning glad tidings or good news, is usually translated Gospel. "Euaggelizo" is the verb form meaning to announce the good tidings or to evangelize. Hence "euaggelistas" refers to an evangelist, one who announces the good news (Gospel).

From the above we derive the true meaning of New Testament evangelism. It is that witnessing unto Christ through the Gospel to the unsaved which has as its aim, not edification, but conversion. Douglas Horton says that "Evangelism is the art of allowing oneself to be used as a channel by which the Holy Spirit communicates Himself to others." A. W. Blackwood puts it even more simply and tersely: "Evangelism refers to the winning of souls."

The first great passion of the Lord Jesus Christ was, and is, for the souls of men. "The Son of Man is come to seek and to save that which was lost." Again in John 10:10, He states the supreme purpose of His life with reference to sinners: "I am come that they might have life and have it more abundantly." Now Christians have both the privilege and responsibility of being fellow-workers with Christ in the accomplishment of this momentous mission.

After Christ's victorious resurrection, He continually emphasized the supremacy of the work of evangelism. In the Great Commission (Matt. 28:19-20) He commanded His followers to make disciples of all nations. Acts 1:8 reveals further how they

were to do this. It must be accomplished in the power of the Holy Spirit as they heed His injunction, "And ye shall be witnesses unto me."

Now there is a three-fold reason why we should want to win the lost to Christ. First of all, we should be evangelistic *for our Lord's sake*. The supreme end of our lives ought to be to glorify God, and He is supremely glorified in the salvation of sinners. As Paul hints in Ephesians 2:7, it is hereby "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." Jesus spoke of "joy in the presence of the angels" whenever a sinner is brought to repentance. If we love our Lord we shall be desirous of bringing joy to the heart of Him who is the "lover of our souls."

Next we should be evangelistic *for the sake of the lost*. They are alienated from God, condemned and perishing, existing, but knowing nothing of true life. We should have compassion when we think of their present miserable condition and future destination, and for Christ's sake love them enough to give them the Gospel and seek to win them. Even though they be unconcerned, we should be desirous of their sharing in heaven's glories. Have pity upon them for they are deceived of Satan and do not know what they are missing!

Then last of all, we should want to win the lost *for our own sakes*. Christ has plainly commanded us to be His witnesses and "In the keeping of them (His commandments) there is great reward." (Psa. 19:11). Winning the lost brings to us joy and reward in this life as well as in the life to come. Moreover it is absolutely essential to stimulate proper growth.

For these reasons we may conclude with Proverbs 11:30: "He that winneth souls is wise."

There were 10 additions to First Church, Parsons, during their revival. D. D. Smothers, Fayetteville, was the preacher. George L. Capps, Jr. is the pastor.

Kenneth Combs, Central Church, Oak Ridge, was guest preacher in a revival at Calvary Church, Jackson, James A. Canaday, pastor. Visible results were 26 additions.

First Church, Paris, O. E. Turner, pastor, has purchased additional property facing on Ruff Street and this gives them room to expand. The cost was \$15,000.

In these days of rapid turnover in church personnel it is refreshing to learn that Mrs. Norman McLeod has completed 25 years as church secretary at Seventh Street Church, Memphis. In recognition of this outstanding record Mrs. McLeod was given a surprise party at which time she received a Hamilton wrist watch. T. J. Tichenor is the pastor.

V. Wayne Tarpley, Supt. of the Chattanooga Branch of Tennessee Baptist Children's Homes, did the preaching in a revival at Boulevard Church, Memphis, C. M. Pickler, pastor. There were 49 additions by baptism and 11 by letter.

Church Study Course For Teaching And Training To Be Launched

NASHVILLE—State Sunday school, Training Union, and Church Music secretaries joined Sunday School Board workers here in March to reach final understanding and agreements, and to plan for promotion of the Church Study Course for Teaching and Training to be launched October 1, 1959.

The course is a merger of the present Sunday School Training Course, the Graded Training Union Study Course, and the Church Music Training Course.

A goal of 2,000,000 book awards to be earned by individuals in 20,000 churches was set for 1959-60, the year of special emphasis on Teaching and Training in the Baptist Jubilee Advance.

A complete study course catalog including a listing and description of all books in the course, requirements for credits, and system of awards will be distributed through Sunday School Board and state offices in May.

Promotional plans, including emphasis on special weeks of study, recognitions of churches and associations for unusual attainments, and records will be announced periodically.

Special Features

All book awards previously earned in the Sunday School Training Course, the Graded Training Union Study Course, and the Church Music Training Course will be recognized in this course. Special forms on which to request transfer of these awards will be available in September.

The record of all book awards earned by individuals will be kept in the Church Study Course Awards office in Nashville. It will not be necessary for churches to return book certificates in exchange for diplomas and seals. Diplomas and seals will be mailed as earned.

Teachers of Junior and Intermediate courses and of approved units for Nursery, Beginner, and Primary children will receive awards to apply on their own diplomas.

This comprehensive course provides books in nineteen categories or subjects. Most of the nineteen categories provide books for Juniors, Intermediates, Young People, and Adults.

The Categories

The categories in which the books are listed are: Survey Courses, Bible, Christian Home, Christian Life, Church Membership, Doctrine, Evangelism, History, Leadership, Missions, Special Studies, Stewardship, The Christian in the Social Order, The Denomination, Understanding the Individual, Church Administration, Sunday School Principles and Methods, Training Union Principles and Methods, and Music Ministry Principles and Methods.

The Survey Courses are designed to provide a panoramic study of the Bible, Christian home, Christian life, the nature and functions of the church, church organizations, doctrine, evangelism, missions,

stewardship and the denomination. Books already approved for this category are: *The Book of Books*, by H. I. Hester (a new book to be available October 1); *Building a Christian Home*, by Martha Boone Leavell; *These Things We Believe*, by J. Clyde Turner; and *Living Abundantly*, by Frank E. Burkhalter. Other books will be added later.

System of Awards

A graded series of diplomas will be offered by the Baptist Sunday School Board on the completion of specified books in the Church Study Course for Teaching and Training. Five books will be required for each diploma, and on each diploma five additional books for each of three seals—red, blue, and gold. A book certificate will be awarded for the completion of each book.

A. *Diplomas for Adults and Young People*. Twenty books will be required for completion of each diploma with all three seals.

1. *Christian Training Diploma*. Twenty books will be required for its completion, including the ten required survey books in Category 1, five books in principles and methods chosen from Categories 16, 17, 18, and/or 19, and any five additional books. (1) Diploma—any five books; (2) Red Seal—any five additional books; (3) Blue Seal—any five additional books; and (4) Gold Seal—any five additional books provided the ten required survey books in Category 1 and five books from Categories 16, 17, 18, and/or 19 have been taken.

2. *Apporved Workman Diploma*. Twenty additional books will be required for its completion, including five for a major from among Categories 16, 17, 18, or 19; one each from Categories 2, 5, 8, 9, 13, and 15; and any nine additional books.

3. *Master Workman Diploma*. Twenty additional books will be required for its completion, including five for a major from among Categories 16, 17, 18, and 19.

4. *Distinguished Workman Diploma*. Twenty additional books will be required for its completion, including five for a major from among Categories 16, 17, 18, or 19.

5. *Special Citation Diploma*. Twenty additional books will be required for its completion, including five for a major from among Categories 16, 17, 18, or 19.

For each of the above diplomas, the diploma itself will be awarded for five

books, and successively the red, blue, and gold seals for five additional books as prescribed.

B. *Diploma for Young People*. One diploma will be offered specifically for Young People. The books offered for it meet peculiar needs of Young People apart from their participation in leadership training. Ten books will be required for its completion. Only books listed in Section B of the Categories will be recognized on this diploma. One book from Category 18 and any four additional books will be required for the diploma and any five additional books for the gold seal.

C. *Intermediate Diploma and Intermediate Advanced Diploma*. Two diplomas requiring five books each will be offered for Intermediates, requiring one book on principles and methods from Category 18 and any four additional books. Only books listed in Section C of the Categories will be recognized on Intermediate diplomas.

D. *Junior Diploma and Junior Advanced Diploma*. Two diplomas requiring five books each will be offered for Juniors, requiring one book on principles and methods from Category 18 and any four additional books. Only books listed in Section D of the Categories will be recognized on Junior diplomas.

Requirements for Credit

A. *In Classwork*—1. The class must meet a minimum of seven and one-half clock hours, not including assembly periods. Ten forty-five-minute class sessions are recommended. (If laboratory or clinical work is desired in specialized or technical courses, this requirement may be met by six clock hours of classwork and three clock hours of supervised laboratory or clinical work).

2. A class member who attends all class sessions and completes the reading of the book within one week following the last class session will not be required to do any written work.

3. A class member who is absent from one or more class sessions must answer the questions on all chapters he misses. In such case, he must turn in his paper within one week and he must certify that he has read the book.

4. The teacher should request an award for himself. When a person teaches a book in Section B, C, or D of any category or conducts an approved unit of instruction for Nursery, Beginner, or Primary children, he will be granted an award in Category 11, Special Studies, which will count as an elective on his own diploma. He should specify in his request the name of the book taught, or unit conducted for Nursery, Beginners, or Primaries.

5. The teacher should complete the Application for Awards form and forward it within two weeks after the completion of the class to the Church Study Course Awards Office, 127 Ninth Avenue, North, Nashville 3, Tennessee.

B. *In Home Study*—1. A person who does not attend any class session may

Miss Hodges New BWC Chairman; Mrs. Roy W. Babb Re-Elected

The Federation of Tennessee Baptist Business Woman's Circles met in the eleventh session in Chattanooga April 4-5 with Hotel Patten as Convention Headquarters. "Ye Shall Be My Witnesses" was the general theme.

On Friday evening, April 3, an open meeting was held of the special committee to study the relationship of Business Woman's Circles Federations to Woman's Missionary Union.

The opening session, one-thirty o'clock Saturday afternoon, April 4 in First Baptist Church, was presided over by Mrs. Vitru Bass, Chairman, from Nashville. Miss Pauline Martin, missionary teacher from Nigeria, was the featured speaker. Her message concerning her work was informative and interesting. Her topic was "Keep Telling the Story."

During the business session the special committee chairman, Mrs. Oscar T. Nelson, Nashville, brought the following recommendation which was adopted: "That the Federation of Tennessee Baptist Business Woman's Circles be continued and that appropriate promotional materials be provided on the state, associational, and local levels.

A promotion committee was elected composed of the following people: Miss Evelyn Oakley, Memphis; Mrs. Ray Brinkley, Nashville; Miss Edith Johnson, Knoxville.

Officers elected were: Chairman, Miss Agnes Hodges, Knoxville; Enlistment Chairman, Mrs. Lena Isaminger, Memphis; Program Chairman, Miss Thelma Collins, Chattanooga; Secretary, Miss Martha O'Leary, Nashville; and Treasurer, Mrs. J. R. Whaley, Knoxville.

The banquet on Saturday evening was attended by 249 members. Miss Crea Ridenour, Missionary to Colombia, was the speaker. Her message on "Come Be My Witnesses" was a highlight of the evening. The Hamilton Federation as hostesses did

receive credit by answering all questions for written work as indicated in the book. When a person turns in his paper on home study, he must certify that he has read the book.

2. Students may find profit in studying the text together, but individual papers are required. Carbon copies of duplicates in any form cannot be accepted.

3. Home study work papers may be graded by the pastor or a person designated by him or they may be sent to the Church Study Course Awards Office for grading. The form entitled *Application for Home Study Awards* must be used in requesting awards. It should be mailed to Church Study Course Awards Office, 127 Ninth Avenue, North, Nashville 3, Tennessee.

superb work in the decorations on the convention theme "Ye Shall Be My Witnesses."

The meeting closed with a breakfast Sunday morning when the message was brought by Miss Eva Mae Eldridge, a missionary nurse to Nigeria. Her theme was "Tell Ye the Story."

Tennessee Woman's Missionary Union in annual meeting in First Baptist Church, Chattanooga, April 6-8, re-elected Mrs. Roy W. Babb, Nashville, as President. Other officers were also re-elected as follows:

Vice-President, Mrs. Bradford Duncan, Jackson

Recording Secretary, Mrs. Sam A. Reynolds, Memphis

Assistant Recording Secretary, Mrs. R. C. Chaffin, Madison

Executive Secretary-Treasurer, Miss Mary Mills, Nashville

Director of Young Woman's Auxiliary and Sunbeam Band, Miss Abbie Louise Green, Nashville

Director of Girls' Auxiliary, Miss Beulah Peoples, Nashville

Mission Study Director, Mrs. W. C. Summar, Oak Ridge

Prayer Director, Mrs. S. T. Bowlin, Dresden

Stewardship Director, Mrs. Grover C. Lee, Cleveland

Community Missions Director, Mrs. T. M. Deaton, Memphis

Graduate School Representative, Mrs. Lyle S. Moore, Jr., Newport

Registration totaled 1264 persons representing 62 associations of the 65 which have Woman's Missionary Union work and report to the State Office. This is a splendid representation! Congratulations to the associations!

New By-Laws were adopted in the opening session of the meeting. These provide that the Executive Board be composed of the presidents from the associations effective at the close of the meeting.

There were many high hours of this meeting. One came when 230 YWAs from 27 associations joined in fellowship at a state banquet on Tuesday evening to hear the eight missionary guests and Miss Billie Pate, YWA Promotion Associate in WMU, SBC, Birmingham. Another that evening came in the recognition of ten YWAs of the year. The YWAs from the St. Elmo Church, Hamilton Association, presented the pantomime, "O Zion Haste," while on Monday evening, the Girls' Auxiliary from the same church presented the pantomime "We've a Story to Tell to the Nations." Both were lovely presentations.

Perhaps the most thrilling part in the entire program was the missionary panel led by Miss Billie Pate of Birmingham and participated in by Mrs. Buford Cockrum, Jr., Mrs. Archie Dunaway, Jr., Misses Eva Eldridge, Pauline Martin, Ruth Womack, all of Nigeria; Miss Crea Ridenour, Colombia; Mrs. W. R. Medling, Japan; and Mrs. Carl Yarnell, Jr., Malaya.

The worship period of each session was presented by a verse choir using "Day by Day for the World I Pray." The readers were Misses Katharine Bryan, Beulah Peoples and Irene Priest, all from the State Woman's Missionary Union Office. The worship period was closed each time by Mrs. Jean W. Stephens of Chattanooga singing "Teach Me to Pray." All this was most effective before a display presenting the theme "Ye Shall Be My Witnesses." There was a world with its many different people before which were figures of two women, one witnessing to the other.

The convention voted to meet for the next meeting, April 11, 1960., at the Temple Baptist Church, Memphis.

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Attendances and Additions, Sunday, April 12, 1959

Church	S.S.	T.U.	Add.
Alcoa, First	504	231	13
Athens, Antioch	153	107	
East	434	180	2
First	581	243	2
Avalon Heights	72	37	
West End Mission	45	27	
North	249	173	9
Cotton Port	64	43	
Idlewild	71	40	
Lake View	39	30	2
McMahan Calvary	91	46	
Mt. Harmony	65	27	
Niota, First	151	59	
Parkway	53	31	
Rodgers Creek	51	26	
Union Grove Meigs	42	31	
Valley Road	60		
Valley View	22	11	
West View	58	38	3
Wild Wood	77	67	
Zion Hill	56	36	
Bemis, First	388	148	5
Blaine, Block Springs	106	46	
Bolivar, First	428	162	3
Mission	41		
Bradford, First	127	58	
Brighton	237	110	
Munford	63	32	
Bristol, Tennessee Avenue	446	203	2
Mission	40	35	
Brownsville	510	156	
Bruceton, First	215	76	

Charleston, First	95	51	1
Chattanooga, Avondale	577	195	1
East Lake	565	191	6
East Ridge	695	239	9
Red Bank	1004	360	2
Ridgedale	485	193	1
Ridgeview	248	105	3
South Seminole	161	87	1
Spring Creek	411	197	
White Oak	414	140	2
Woodland Park	400	162	1
Clarksville, First	748	184	1
Little West Fork	146	67	1
Pleasant View	225	106	
Cleveland, Cedar Springs	108	81	1
First	624	313	4
Macedonia	106	50	
Maple Street	85	71	1
Victory	77	41	
Clinton, Second	491	181	2
Columbia, First	619	247	10
Highland Park	360	187	2
Cookeville, First	464	109	
West View	232	72	
Crossville, First	168	64	
West Side	38	30	
Daisy, First	286	134	3
Decatur, First	101	53	
Pisgah	53	37	
Dyer, First	284	111	
New Bethlehem	185	109	
Dyersburg, First	743	253	
Hillcrest	276	110	1
Elizabethton, First	440	159	3
Reservoir Hill	21		
Oak Street	125	72	1
Siam	196	100	
Englewood, First	182	43	
Etowah, First	257	104	
Goodsprings	115	53	
North	481	168	3
Fountain City, Central	1089	389	9
Smithwood	606	303	24
Friendsville, First	133	105	
Gladeville	141	68	
Gleason, First	172	65	
Grand Junction, First	109	71	
Greenville, First	306	140	4
Second	144	71	
Harriman, South	353	168	2
Trenton Street	437	160	4
Henderson, First	159	65	
Hendersonville, Rockland	43	28	
Hornsby	101	42	
Humboldt, Antioch	232	106	
First	527	158	
Jackson, Englewood	199	87	
First	901	225	1
North	327	168	
Parkview	503	201	
West	964	514	6
Johnson City, Central	624	140	8
Clark Street	188	50	6
North	38	22	
Temple	296	150	
Unaka Avenue	272	132	
Kenton, Macedonia	81	65	
Kingsport, Colonial Heights	145	58	
First	652	224	7
Kingston, First	475	230	
Knoxville, Bell Avenue	915	306	13
Broadway	1050	596	11
Central (Bearden)	526	244	
First	793	142	2
Inskip	564	269	3
Lonsdale	239	109	
Sevier Heights	596	352	2
LaFollette, First	283	105	2
Lawrenceburg, First	277	116	16
Meadow View	91	74	
Highland Park	211	72	
Lebanon, Fairview	322	111	5
First	545	251	9
Lenoir City, Calvary	215	80	
First	492	266	
Kingston Pike	52	38	
Lewisburg, First	597	189	1
Lexington, First	402	91	2
Madisonville, Chestua	86	59	
First	200	114	
Mission	60	40	
Malesus	232	108	
Martin, Central	256	86	3
Southside	77	37	
Maryville, Broadway	569	393	7
Everett Hills	409	246	8
First	724	278	2
Grandview	164	106	1
Madison Avenue	96	73	
McMinnville, Magness Memorial	363	136	3
Shellsford	203	176	11
Mt. Pleasant, First	203	95	
Sandy Hook	27		
Scott Town	13		
Swan Creek	26		
Memphis, Ardmore	733	304	3
Arlington	82	43	
Baptist Center	79	51	
Bartlett	374	161	2
Barton Heights	278	148	
Bellevue	2449	925	6

Beverly Hills	539	234	5
Boulevard	637	240	
Mission	72		
Calvary	290	86	
Central Avenue	888	292	
Glen Park	157	103	2
Lamar Terrace	95	55	
Collierville	285	87	1
Colonial	738	282	2
Cordova	99	53	1
Dellwood	104	62	
Egypt	229	96	
Emmanuel	139	65	
Fairlawn	486	200	1
Fisherville	150	51	
Forest Hill	101	73	4
Frayser, West	406	194	1
Graceland	560	288	1
Graham Heights	291	145	6
Highland Heights	1260	698	6
Kennedy	413	140	3
LaBelle	415	208	
LaBelle Chapel	495	216	4
Leawood	848	327	
Levi	291	91	4
Mallory Heights	229	84	
McLean	625	239	1
Merton Avenue	459	145	2
Mullins Station	110	84	3
New Hope	63	49	
Oakhaven	220	94	5
Parkway	555	240	2
Seventh Street	526	165	2
Southmoor	236	112	4
Speedway Terrace	827	223	2
Temple	1081	381	1
Union Avenue	1158	381	
Vanuys	88	54	
Whitehaven	586	114	1
Winchester	121	48	5
Woodstock	129	108	
Milan, First	472	180	1
Northside	157	60	
Oak Grove	82	52	
Morristown, First	645	267	4
Murfreesboro, First	651	179	4
Calvary	129		
Mt. View	186	79	
Third	295	101	
Woodbury Road	200	119	
Nashville, Bethany	41	35	
Brook Hollow	324	126	6
Criewood	305	115	4
Dickerson Road	326	107	5
Donelson, First	710	205	3
Eastland	584	146	4
Fair Hills	60	52	
Fairview	199	103	
Jordonia	68	43	
First	1331	502	15
Cora Tibbs	79	44	
T.P.S.	385		
Freeland	135	59	
Gallatin Road	406	142	
Glendale	256	61	4
Grace	1035	414	
Immanuel	339	120	
West End Chapel	46	38	2
Ivy Memorial	369	152	1
Mission	40		
Joelton	165	131	
Lincova Hills	374	100	1
Lockeland	560	208	2
Madison Heights	203	109	4
Radnor	574	217	4
Saturn Drive	318	155	3
Scottsboro	102	62	4
Seventh	270	111	
Haywood Hills	100	40	
Tusculum Hills	253	115	1
Una	299	138	
Woodbine	357	159	
Woodmont	704	253	7
Oak Ridge, Robertsville	610	255	6
Old Hickory, First	641	195	4
Rayon City	210	104	5
Temple	203	128	
Oliver Springs, Beech Park	159	135	2
Parsons, First	205	75	
Pigeon Forge	175	133	
Portland, First	401	169	6
Rockwood, First	438	228	4
Whites Creek	102	69	1
Sevierville, Alder Branch	73	79	
Antioch	101	62	
Beech Springs	162	81	
Boys Creek	65		
Dupont	82	62	
First	469	150	
Wears Valley	79	46	
Zion Hill	68	50	
Shelbyville, First	429	94	
Somerville, First	271	156	
Sparta, Bear Cove	114	47	
Spring City, First	218	97	2
Summertown	115	46	
Sweetwater, First	321	89	
Trezevant, First	193	105	
Tullahoma, First	476	125	3
Lincoln Heights	76	64	4
Highland	201	112	
Union City, First	671	213	
Samburg	66	66	
Second	262	107	
Watertown, Round Lick	146	69	
Winchester, First	268	94	2
Southside	82		

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Testimony From 1958 Church-Related Vocations Conference

"This week-end has been a great blessing to me. It has meant more than words can express. As this has been my first time to attend a Church-Related Vocations Conference, I have come to realize more definitely God's will for my life.

"In August of 1957 during our revival meeting, I felt that God was calling me for his service and I surrendered my life to him. I was already out of high school and did not have any thoughts about going to college. So, after I surrendered to full-time Christian service, I decided to go to Union University for further preparation for what God would have me do.

"I prayed and asked God to reveal to me what He wanted me to do.

"In September, 1957, I decided definitely that God was calling me to be a foreign missionary in the field of teaching and so I answered the call.

"At this time I would like to thank Mr. Norton and all the other State Workers of the Training Union Department for the great program that has been presented this week-end. It has been a great blessing to me."

Lue Dean Saxon
Mt. Zion Baptist Church
McNairy, Tennessee

18th Century Baptist Press

Indians Take Baptist Preacher Captive In Raid On Settlement

SEVERN'S VALLEY, Ky., May, 1782—(BP)—A band of marauding Indians today swept down on the small settlement here and took captive John Gerrard, a Baptist minister, before they were driven off.

Loss of Gerrard is a heavy blow to the Severn's Valley Baptist Church, first church organized in the Kentucky wilderness. The little band of hardy frontiersmen formed the church less than a year ago, on June 18, 1781.

Gerrard came here from Virginia and gathered the church in the shade of a large green sugar tree, near the three rude stockades which the first settlers built.

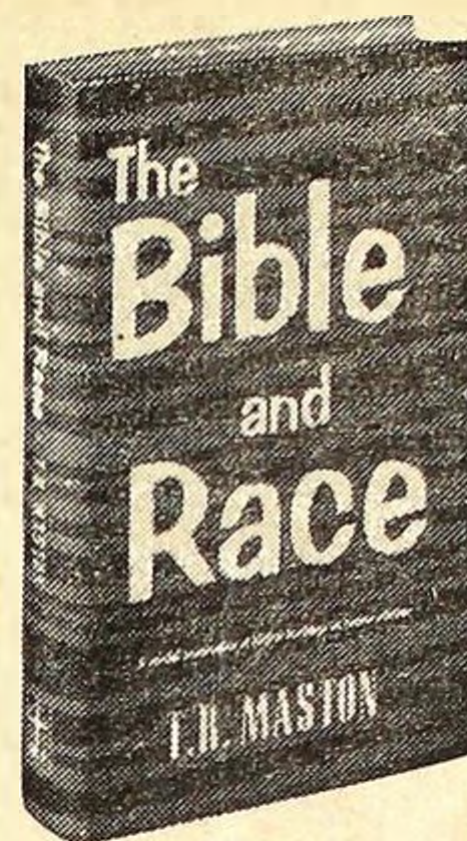
Severn's Valley is one of the most formidable areas on the American frontier. Hostile Indians have made this a bloody ground for settlers, and there is constant danger from attack.

The settlers live much like the Indians. Men are dressed in moccasins and leather leggings, while their womenfolk are clothed in buffalo wool and deer skins.

The Severn's Valley Baptist Church often meets outdoors when weather permits, and is always alert to danger. When they meet indoors, a sentry is posted at the door and the men sit with rifles in hand or a tomahawk at their side.

The attack in which their pastor was taken captive was enough to discourage many congregations, but these frontier Kentucky Baptists are no ordinary group. They doubtless will continue to gather regularly for worship, armed for attack and trusting God to save them from the dangers which threaten them daily.

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Direction for Today's Troubled Times

The Bible and Race

by T. B. Maston

Believing that the Bible is indeed the Christian's supreme standard and in the light of widespread current interest, the author has reverently and carefully searched the Bible to find and set forth its teachings about God's intention for relations between men of various races.

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When Success Comes

TEXTS: I Samuel 16:1 to 18:16 (Larger)—I Samuel 18:5-16 (Printed)

The larger lesson tells of the anointing of David to be the future king of Israel by Samuel. This was followed by David's slaying of the giant, Goliath (a story loved by every body who is fond of the adventurous). It also introduces the account of the beginning of deep friendship between David and Jonathan. The printed lesson portrays David as a lad upon whom the Lord had bestowed unusual honors and blessings, together with the account of how he conducted himself as a result of the same. This conduct was altogether becoming in the one who would later reign over God's people. The success story of David reads like one of Horatio Alger's of our own time. David's was of course real while Alger's are fictitious.

Behaved Wisely (v. 5)

It is often observed that some persons' success results in what is referred to as "turning their heads". They become proud and haughty, even to the point of being disagreeable if not disgusting. But this was not the case with David. The Scripture says that he "behaved himself wisely". A mark of a good leader is the humility that he shows when being chosen for a task that carries great responsibility. One recalls,

for instance, Mr. Eisenhower's "little prayer" offered by him as he assumed the presidency for the first time.

Watched Jealously (vv. 6-9)

The women celebrants, following David's remarkable victory over Goliath, sang, "Saul hath slain his thousands, and David his ten thousands". Saul heard them and was filled with anger and jealousy. Because his heart was black with regard to David, he unjustly thought he would try to usurp his throne. In this, he was of course in error, as later developments showed. Such unreasonable jealousy, which Shakespeare calls the "green-eyed monster", is seen in the expression here, "Saul eyed David from that day and forward". To be watched in such a manner must be a trying experience to the one being so watched. It must be even more trying for the one who watches. The person who achieves success is almost sure to be envied, sometimes hated and even vilified, solely because he has so achieved. But the Christian way is to bear it in patience and forbearance, for genuine success is God's gift.

Attacked Insanely (vv. 10, 11)

While David seemed to be doing all he could to quiet the turbulence in Saul's spirit, due to jealousy and its attendant fruits, Saul tried to kill him outright. This was done twice, so that there could be no mistaking the king's intent upon the part of David and those who witnessed the attempt. What did David do? The Scripture says he "avoided out of his presence". Such action appears commendable, and is another indication of David's fairness in the midst of a trying situation. But Saul was giving himself more and more to his evil-inclined disposition, moving further and further away from the Lord and his ability to serve and rule his people. This is to be reminded that "a soft answer turneth away wrath: but grievous words stir up anger" (Prov. 15:1).

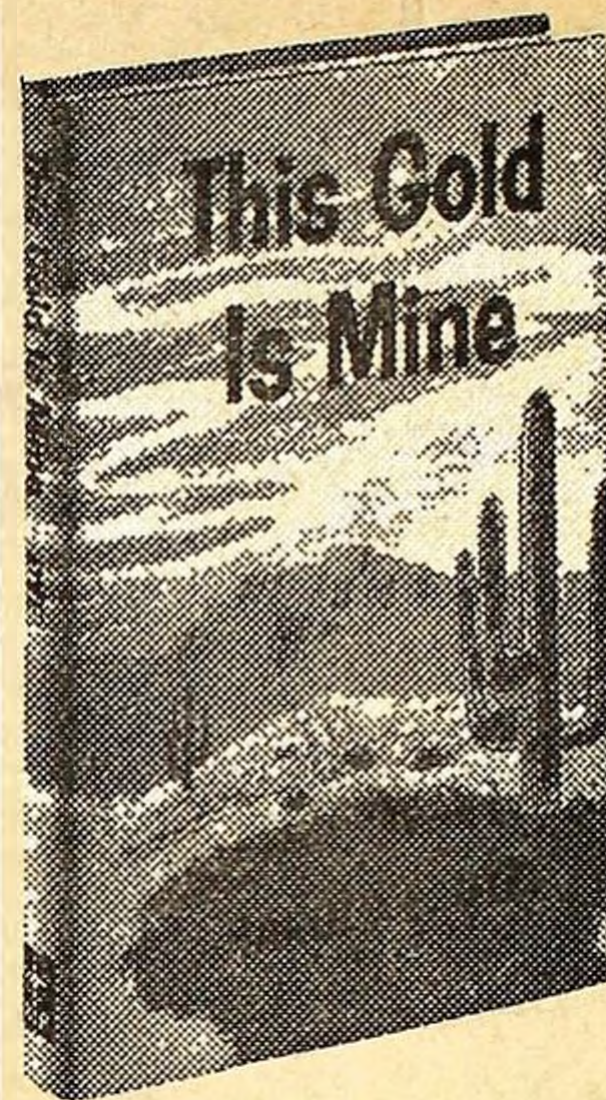
Loved Dearly (vv. 12-16)

Fear was added to the list of Saul's feelings towards David. He saw that God was with David and that He had deserted from his own life. He gave him added responsibility, presumably hoping that he would make some serious mistake and thus lose the affections of the people. But the opposite was the case. He handled the assignment well and again we are told that he "behaved himself wisely in all his ways". The net effect upon Saul was to increase his fears concerning David. Meanwhile David increased in favor with the people. "But all Israel and Judah loved David", the Scripture says. The jealousy and the attacks of Saul created no obstacles to David's standing in the eyes of the people. His quiet modesty and sweet spirit were evident.

THEIR FUTURE IS YOURS

When children become Christians at an early age and insist on joining the church, it may become a source of conflict between them and their parents. This film deals with such a conflict when the parents of an 11-year-old girl are indifferent to her wishes to join the church. The pastor helps them understand what Jesus meant when he told the disciples not to forbid children to come unto him. 22 minutes, sound. Rental, \$7.00

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THIS GOLD IS MINE

by Harold E. Dye

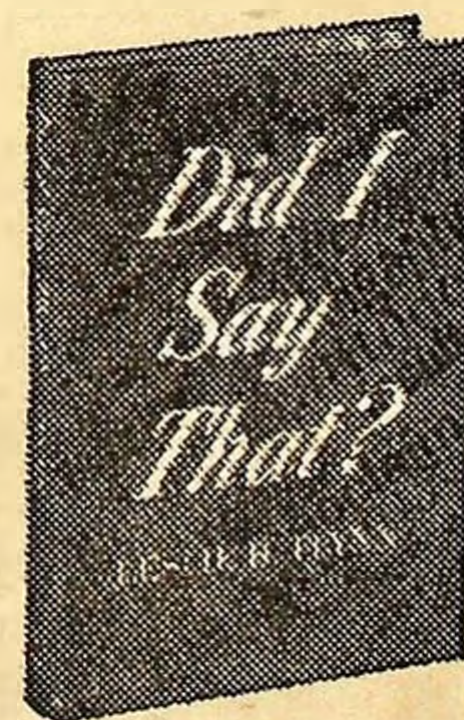
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DID I SAY THAT?

by Leslie B. Flynn

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Three new friends have written letters for today's column. Each new friend wants pen pals. Each tells something interesting which will help you decide which letter you will answer. Can you match these words to their letters:

five	building
carpenter	piano
Inky	clarinet
singing	cat
Christian	member
eleven	twelve
grade	pastor

Some of the words are in more than one letter, aren't they? As you read the letters, circle or underline other words that help you make a mind picture of the writer. Which letter is most interesting and inviting to you?

From Gayle Quarles, Route 1, Talbott, Tenn.:

I am 11 years old and in the sixth grade at Talbott School. I am a Christian and a church member.

My hobbies are playing the piano, reading, oil painting, and listening to the radio.

I have two pets, a dog named Inky and a cat named Crisco.

I will try to answer every letter I receive.

From Brenda Atkins, Cunningham, Tenn.:

I am 12 years old. My birthday is May 10. I go to Montgomery Central School. I am in the sixth grade.

I am a member of Stewart Baptist Church at Stewart, Tennessee. My father is pastor of the church.

My father is also a carpenter. My mother is a housewife.

I have a sister named Robbie Sue. She is in the ninth grade. My hobby is singing with my sister playing the piano. I can play a clarinet.

From Rebecca Bingham, Gallatin, Tenn.:

I am almost five years old. I enjoy having my mommie read your letters to me.

I go to Sunday school and church at the First Baptist Church in Gallatin. Brother Craine is our pastor. We have a new educational building and are very proud of it.

I would like to have some pen pals. My mommie will help me to answer the letters.

* * *

After you have written your pen-pal letters, I want you to write to me. I need some special information.

When you read the letters in the Young South column, do you wish they included more about the writers? What are some of the questions you would like to have answered in the first letters printed? If you will write me about this, I will pass your questions on to Young South readers.

Another way you can help me is by telling some of your own pen-pal experiences. When you choose a pen pal, what type of get-acquainted letter do you write? How often do you expect letters from a pen pal? What plan do you use for keeping in touch with all your pen pals? How can boys and girls make pen-pal correspondence more interesting throughout the year? If you have several pen pals, would you like to tell how long you have been adding to your list and how many friends you have because of pen-pal letters?

Do you have pen pals in states other than



Tennessee? Do you write to friends in other countries? Have you learned some unusual facts about other places? Have you begun a hobby or collection because of your pen pal correspondence?

Of course, you cannot answer all of these questions in one letter. Choose the ones which are most interesting to you and write the answers.

If your word picture needs to be made more up-to-date, write a letter that will help us do that. Your letter may enable you to make many new friends and to get re-acquainted with old friends. I hope I will have a letter from you this week! (*I'd like to hear every week!*)

Love,

AUNT POLLY

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



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

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

I am not well, doctor.
How do you live?

Like any other poor dog—I work like a horse all day, I am always ravenous as a wolf, then I am as tired as a dog and sleep like a bear.

You had better consult a veterinary surgeon.

“Mother, is it true that an apple a day keeps the doctor away?”

“That’s what they say, dear. Why?”

“’Cause, if it’s true, I kept about ten doctors away this afternoon—but I’m afraid one’ll have to come pretty soon.”

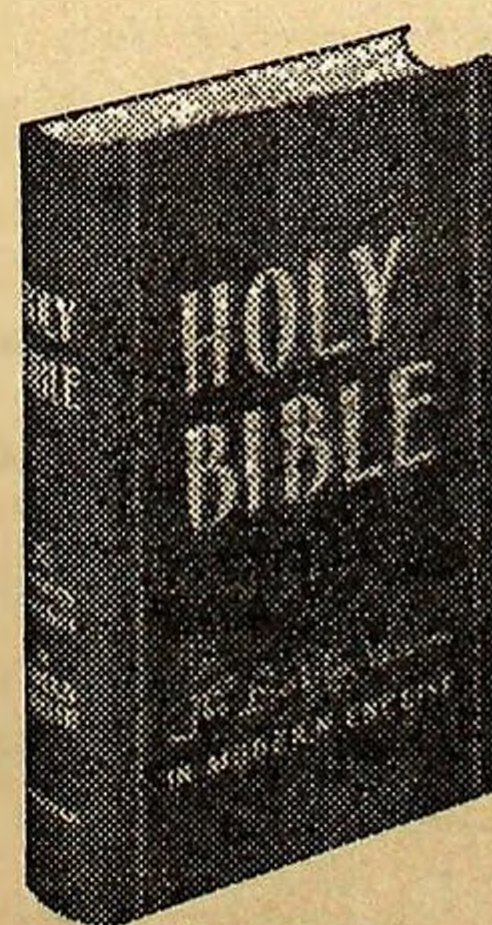
Jack: “Dad, what are ancestors?”

Dad: “Well, my boy, I’m one of your ancestors. Your grandfather is another.”

Jack: “Then why do people brag about them?”

Newspaper—We wish to apologize for the manner in which we disgraced the beautiful wedding last week. Through an error of the typesetter we were made to say, “The roses were punk.” What we should have said was, “The noses were pink.”

Dad criticized the sermon. Mother thought the organist made a lot of mistakes. Sister didn’t like the choir’s singing. But they all quit complaining when little Willie piped in, “Still it was a pretty good show for a nickel.”



(*Comments on
Berkeley New Testament)

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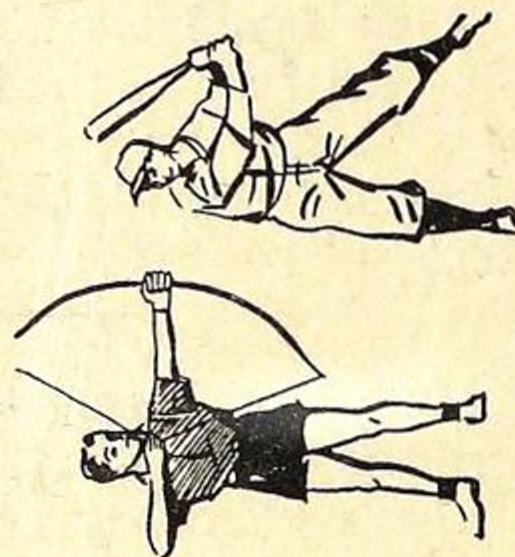
DR. H. J. OCKENGA, pastor of Park Street Church, Boston says: “. . . emphasizes chronology, clarity and contemporary Deity . . . a great help in Bible study. I highly recommend the Berkeley Version.”

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