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Photo By Bryce Finch

DR. AND MRS. J. E. LAMBDIN

"Mr. Jerry" and "Miss Pank", better known as Southern Baptists' Training Union pioneers, Dr. and Mrs. J. E. Lambdin, will retire from their Training Union posts December 31. "Mr. Jerry," as he is known to friends throughout the world, has been in the Sunday School Board's Training Union Department for 34 years, 30 of which he has been secretary of the Department. Ina Smith Lambdin, known by friends as "Miss Pank" but called by Dr. Lambdin "Pank," has edited and written Training Union lessons for 35 years. In a 100-page special December issue of the Baptist **Training Union Magazine**, tribute is paid to the Lambdins.

Southern Baptists Said Concerned On Emphasis

MEMPHIS, Tenn. — (BP) — Southern Baptists are becoming concerned over the emphasis they are putting on quantity instead of quality of members, Wilfred L. Jarvis, an Australian Baptist minister touring this country, reported here.

Southern Baptists have begun to see the danger of accepting people into the church who do not realize the importance of a genuine acceptance of Christ, he said.

Jarvis has been touring Southern Baptist Convention states since August, conducting evangelistic teaching missions in churches and seminaries. He also is visiting convention agencies, including the Brotherhood Commission, Sunday School Board, and Foreign Mission Board. He has visited this country four times since 1950.

"Many Southern Baptists also are telling me they feel it's getting too easy for a person to become a member of their church," said Jarvis, pastor emeritus of Central Baptist Church, Sydney, and a former vice president of the Baptist World Alliance. "That's one of the reasons we have so many seemingly sincere Christian people who never share Christ with anyone else."

"What we Baptists need most is a trained church membership. We need to teach prospective members that being a Baptist is something more than just belonging to a Baptist Church.

"It is a tragic thing that many Southern

Baptist congregations are building sanctuaries that will hold less than half of their membership. They are making arrangements for those groups I know as the 'never comes, stay aways, and too tireds'."

Jarvis said he tries to practice in his church what he preaches. "We give our members instructions on what baptism really means before we permit them to be baptized. And we are building our churches large enough to seat every member."

To provide more trained workers, Jarvis has instituted a Christian worker's training college in his church. The two-year course of study with optional examinations includes lectures three nights a week by outstanding Baptist men who are specialists in fields in which the workers need help.

Jarvis said he really got to know Southern Baptists during World War II when many American servicemen visited in his church.

"In almost every city I travel now, I meet people who were in my church during the war. We always tried to provide for them. On one Sunday night each month we had an Allied Service gospel meeting with 60 to 100 servicemen in the choir and others giving their testimonies. Later that night we had fellowship for them.

"Our Sunday night services are always the best attended because that is when the evangelistic message is given," he stated.

Jarvis said one of his most memorable experiences in more than 40 years as a pastor was with an American serviceman who accepted Christ in his church during World War II.

A few years later when Jarvis was speaking in Indiana, the young man's mother attended the service. Later, she told him what his church had meant to her son.

The boy, who was not a Christian, enlisted in the Army and was sent to Australia. While in Jarvis' church he made a profession of faith. After that experience his letters were full of his new-found joy, his mother said.

Only a short time after he was baptized, he was killed in the first action in the Philippines.

"Dad and I will always thank God that our son found Christ in your church," the mother told Jarvis.

The Australian leader also helped to establish the Baptist National Service Auxiliary during World War II which aided servicemen. They toured Sydney hospitals daily to cheer up military patients, write their letters, and wash their clothes.

Boys' work among Australian Baptists is known as the Boys' Brigade. The organization was founded in Scotland. It is

McGlothen Tennessee Convention President

GATLINBURG, Tenn. — (BP) — Gaye L. McGlothen, pastor, Immanuel Baptist Church, Nashville, has been elected president of Tennessee Baptist Convention.

McGlothen has headed the special convention survey which reported this year here.

The convention continued to bestow honors upon its committee chairmen by electing S. E. Wilkes, pastor, Union Ave. Baptist Church, Memphis, first vice-president. Wilkes headed the committee which drafted the 1959 convention agenda.

Officers of the convention serve one-year terms.

A budget of \$3½ million will carry the convention through 1960, the highest budget ever adopted by messengers. An unspecified sum will be deducted for administrative and promotional expenses, after which funds will be shared three ways—44 percent for Southern Baptist Convention, 49 per cent for Tennessee work, and 7 per cent for capital needs of Tennessee Baptist schools.

An all-time high in Cooperative Program giving during 1959 has been reported. Gifts totalled \$3,221,337. The administrative and promotional deduction for 1959 has been \$309,932.

The next convention session will be Nov. 15-17, 1960, in Nashville.

A Chinese Church Enters The 30,000

SAN FRANCISCO, Calif.—BP—When a foreign group of Baptists sponsors a mission for another foreign group, that's missions and in the spirit of the 30,000 Movement.

"Our people will sponsor the newly organized Japanese Baptist Mission in San Francisco," says Peter Chen, pastor of the Chinese Southern Baptist Church there. "We believe that there is no difference whether Chinese or Japanese; we are all children of God. We rejoice that we are able to do it. This is the first mission of our church."

a non-denominational organization which the Baptists have dominated. Its purpose is to win boys to Christ and to train them in manliness, he said.

Jarvis is co-chairman of the commission of evangelism for the Baptist World Alliance. As did the Southern Baptist Brotherhood Commission, he was one of the first to speak out for the establishment of a men's department within the Baptist World Alliance. It will become a reality next June at Rio de Janeiro, Brazil, at the Baptist World Alliance Congress.



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RICHARD N. OWEN Editor

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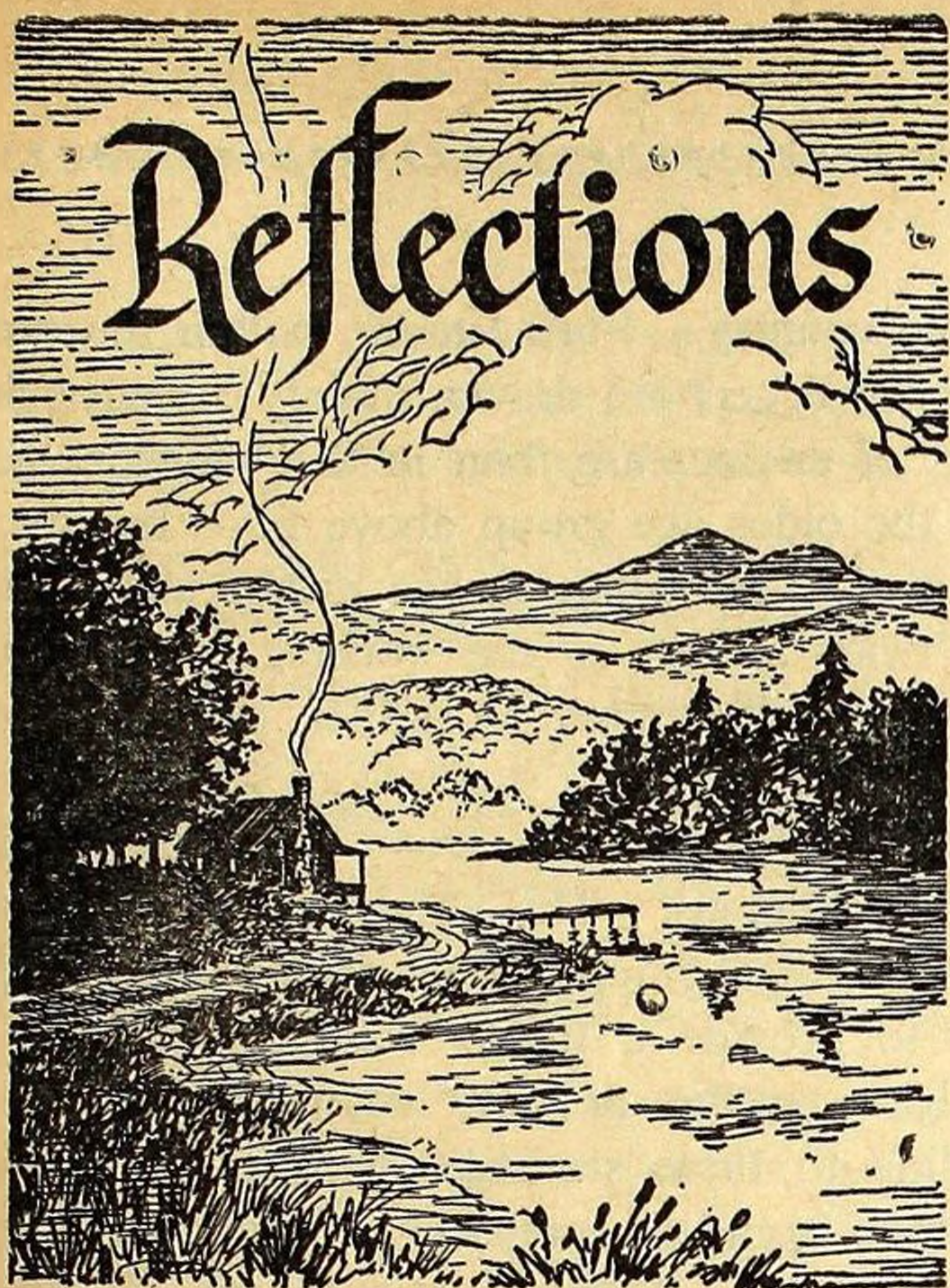
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Journal of Tennessee Baptist Convention

W. FRED KENDALL, Exec.-Sec'y-Treasurer

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TV programs are transitory, or ephermal, or whatever the word is. They are not preserved in permanent form, and most of them are soon forgotten. Books, by the way of contrast, are here for all time. They preserve the great moments of history, the great works of fiction. And, obviously, you can't read them while you're watching television. — Vincent Starrett, quoted in *Phoenix Flame*.

In a certain town in the mountains, the people were pleased but baffled by the fact that whenever a storm arose or the wind blew fiercely they heard music, as of a harp. They discovered the secret one day when they saw the sun flashing on wires that the king of their province had stretched between the towers of his castle, pulling the wires to such a state of tension that when the wind caused them to vibrate, they played a perfect chord. There are certain joys, certain types of happiness in life, that will be ours only in the midst of tensions.—Louie H. Evans, *Life's Hidden Power*.

The oriental shepherd was always ahead of his sheep. He was down in front. Any attack upon them had to take him into account. Now God is down in front. He is in the tomorrows. It is tomorrow that fills men with dread. God is there already. All the tomorrows of our life have to pass Him before they can get to us.—F. B. Meyer, *Christian Observer*.

Fidelity begins in the mind and is that willing discipline which seeks within marriage the fulfillment which a casual morality suggests can be found without restriction. Fidelity is the willingness to put loving fences around your marriage in the knowledge that only within those fences are the things which build for peace and genuine enrichment. — Thomas S. Gee, *Presbyterian Life*.

463-457 Vote Saves Academy

GATLINBURG, Tenn.—(BP)—One of the closest votes in Tennessee Baptist Convention history saved the life of Harrison-Chilhowee Academy at nearby Seymour, Tenn., for at least another year.

By a vote of 463 to 457 the convention here rejected a recommendation of its special survey committee to close the school and sell the property.

The ballot came on a substitute motion offered by a member of the school's faculty. There were actually two ballots. After a 464 to 440 vote to keep the academy open, a recount was demanded, which resulted in an even tighter margin.

The convention voted, however, to freeze \$130,000 in capital improvement funds already in the hands of Harrison-Chilhowee. These funds can't be spent until a committee of the convention has been appointed to study the school's operation.

The convention also voted to reimburse the Sevier County Board of Education \$16,000 it has contributed for education of public school pupils this school year at Harrison-Chilhowee. Almost half the academy's students are public school pupils.

The county board of education is withdrawing completely in 1962—a decision reached before the survey committee report. Both actions are to avoid any church-state involvement.

Public school pupils may continue to at-

tend the academy but Tennessee Baptists will not accept funds from county school taxes to educate them.

The credentials committee reported that there were 123 more messengers registered from churches than the churches—some large, some small—are permitted to send under the constitution of the convention. The committee said they came from 22 associations but did not name them.

The committee "deplored" this and urged convention action to remedy the matter.

The balance of the special survey committee report went through, except for one minor amendment concerning composition of a committee.

The directors of Tennessee Baptist Press, Inc., which were responsible for publication of the convention's weekly newspaper, BAPTIST AND REFLECTOR, lost their separate identity. The paper henceforth will be under executive board direction.

However, convention leaders assured "complete editorial freedom" for the BAPTIST AND REFLECTOR.

Harrison-Chilhowee is the only academy of Tennessee Baptists. The convention operates three senior colleges—Carson-Newman College in Jefferson City, Tenn.; Belmont College in Nashville, and Union University in Jackson.

The convention approved a study of Memphis as possible site of a branch of Union University.

Bible Break

By Ruby Lee Adams

Some Bibles were made famous because translations in certain spots are incorrect, or for some feature of their publication.

One printing of the Geneva Bible (1560), published by English exiles and brought to America by Pilgrims, was known as the 'Breeches Bible' from its translation of Genesis 3:7: It says that Adam and Eve 'sewed fig leaves together and made themselves breeches,' instead of 'aprons.' One of the Bibles known as the 'Breeches Bible' bears the autograph of William Shakespeare and is in the British Museum in England.

The 'Bug Bible' (1551) renders Psalm 91:5, 'Thou shalt not be afraid of any bugges by night,' instead of 'for the terror by night.' The 'Vinegar Bible' (1717) substitutes 'vinegar for vineyard' in the parable of the vineyard, Luke 20. The Bible known as the 'Ears to Ear Bible' had this misprint from Matthew 13:43: 'who hath ears to ear, let him hear.' The 'Rebekah-Camels Bible' (1823) has Genesis 24:61 read '... and Rebekah arose and her camels' instead of 'and her damsels.' The 'Place-Makers Bible' was so called from the verse of Matthew 5:9: 'Blessed are the place-makers (instead of peacemakers) for they shall be called the children of God.' This misprint appeared in the 'Geneva Bible' in its second edition in 1561.

The 'Bishop Bible' (1569) contains a translation of Jeremiah 8:22, which has the word 'treacle' for 'balm' in the line 'Is there no balm in Gilead?' which has caused it to be known also as the 'Treacle Bible.' There is also the 'Rosin Bible' where the passage reads: 'Is there no rosin in Gilead?'

One of the smallest Bibles in the world was printed in 1901 in Glasgow; without the cover it is seven-sixteenths of an inch thick and has 876 pages and some illustrations. A magnifying glass goes into a pocket in the cover to enable one to read the print.

Editorials.....

Prepare To Meet These Changes

If studies now underway in government and in industry can be relied upon, the ten years just ahead will be marked by spectacular growth with the nation having to provide for 33 million additional people. If the forecasts are correct, the population of the U.S.A. will exceed 210 million by 1970. There will be a greatly changed America which, these forecasters say, will be brought about by trends that are already set, producing a rapidly expanding population and continuing rise in standards of living which nothing less than war itself would alter.

These are days of surveys and forecasts. According to these studies, the migration from the farms will continue toward the cities at a rate of about 300,000 a year. The face of the nation will change considerably. The downtown areas of big cities will become even more congested. The areas farthest from big cities will tend to be untouched, relatively, by the pressures of rising population. But all of the areas adjacent to the cities will feel the expansion from the metropolitan areas.

One of the most interesting and significant of all of the forecasts is that this vast increase in population will not be

spread evenly over the country. Furthermore, within the age group from which most workers are drawn, mainly 20 through 64, there will be less of an increase than in the younger age group under 20 and the older age group above 65. In other words, the forecast is that the younger age group under 20 will increase almost twice as fast as the working group. By 1970, this younger group will number 85 million as compared to 68 million today. That means an increase of 25 per cent. The working age group will increase from the present 94 million to 106.5 million persons. This means an increase of 13 per cent in the worker age group. This worker age group will be called upon to provide a higher standard of living, not only for themselves, but for old and young people, too. The forecast, according to these statistics, is that the above 65 age group will rise from the present 15 million to 19 million or an increase of about 27 per cent. In other words, the working population will contain a smaller proportion of the total population 10 years from now and yet it will be called upon to provide a growing volume of goods and services.

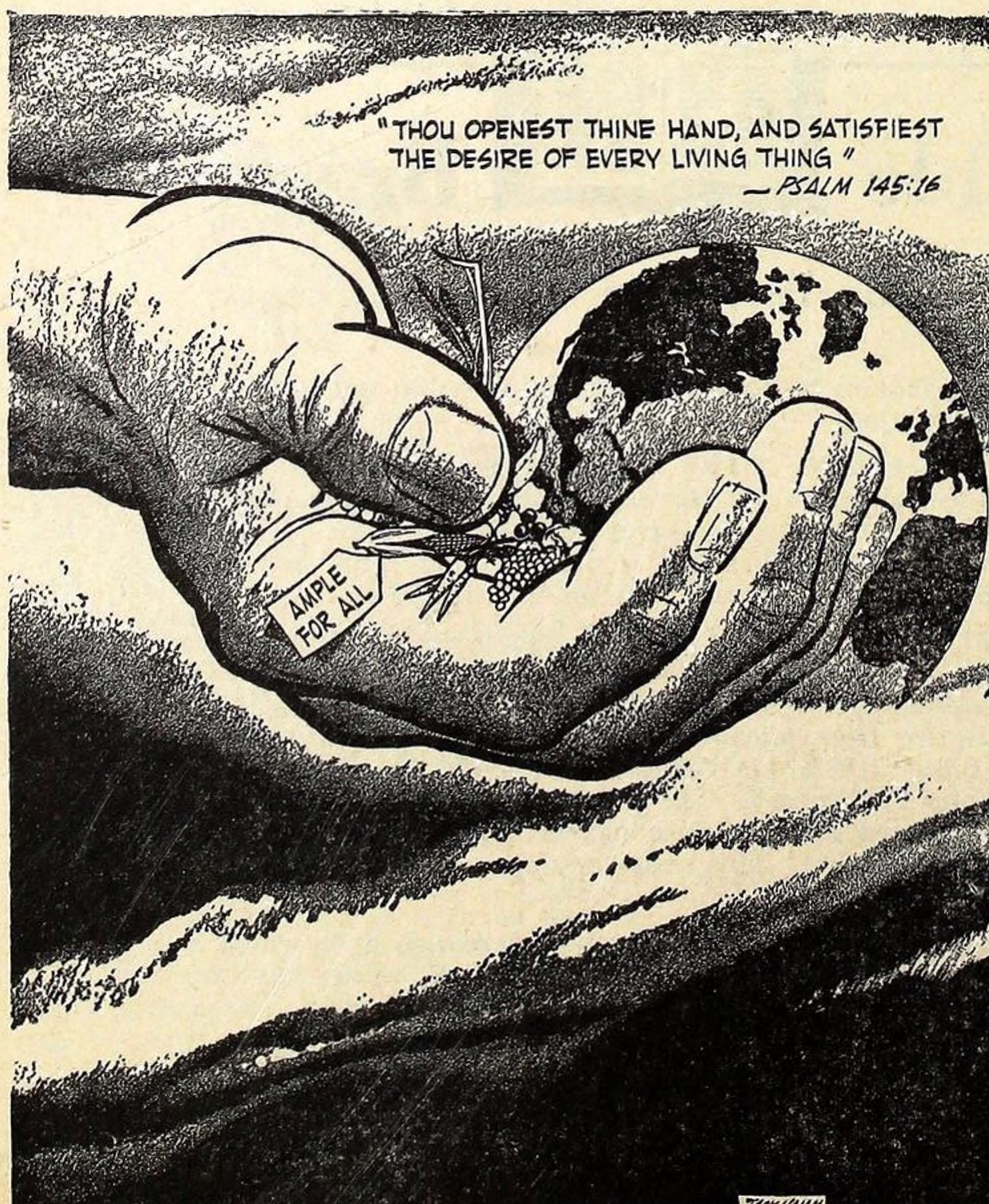
There will be an increase of 4 million in the number of youths who must be accommodated in high schools. Colleges and universities will have a 70 per cent rise in enrollment and the school population as a whole a 27 per cent increase. The present 3.7 million college and university students will be increased by an additional 2.7 million students. All of this means that to take care of the cost of education in a rapidly rising population, there will be a heavier burden on the state and local taxpayer. The taxpayer also will have to face the problem of traffic congestion brought about by 90 million cars and trucks on the highways, 40 per cent more than at present, necessitating the financing of a vast new network of highways and city traffic arteries.

The geographical distribution of this increase in population will be varied in the country with a vast increase in the west and southwest and in certain midwestern states with the southeast part of the United States as a whole running below the national average increase with the exception of Florida.

According to this estimated population increase, state by state, Tennessee itself during the next ten years will see an increase of 14.8 per cent, increasing the present population of 3,494,000 to 4,013,000. Although Tennessee's per cent increase of 14.8 per cent is below the 19.0 national average Tennessee itself is estimated to gain a larger increase in population than any of its surrounding states, namely Kentucky, Virginia, North Carolina, Georgia, Alabama, Mississippi, Arkansas, with the lone exception of Missouri whose estimated increase is practically the same as Tennessee's. The report on this coming increase in population is in the November 9 issue of **U. S. News and World Report**.

Along with this, we have just been studying a release called "**Metropolis**" by the Ford Foundation which points up the many problems as the proportion of urban population to the

If It Were Only Handled Rightly



total increases faster with each year. By 1975, the urban areas are expected to have 60 million more inhabitants than in 1950, or an increase of 71 per cent.

There are no signs that urbanization is slowing down or that the post-war explosion of population will stop exploding. Time itself offers no solution to the problems arising from urban growth. The deterioration of American cities is a national problem. The flight from the city to the suburbs is now termed a stampede. The tremendous city growth expected is not inside the cities proper, but rather in the ring of new suburban areas around all the big cities.

People move out to the suburbs seeking verdant fields, immaculate streets, efficient schools, and status. Figuratively, they hope to find their pot of gold at the end of the un-rainbow-like six-lane highway leading from city to suburb. But the longer this migration continues, the more the suburb begins to resemble the core city. Moving to suburbia in no wise sheds the problems of the city.

Now as we think of this tremendous increase in population in the next few years, we realize more than ever that there must be looking ahead and planning with regard to the work of the churches and of our Convention. These are times of change. The expansion in population must be kept in mind with the tremendous responsibility upon the churches to reach out and seek to win the people to Christ. Despite all of the gains in church membership, the rise in population is outstripping the increase in church membership. The department of evangelism of the Home Mission Board has challenged Southern

Baptists with a goal of a million baptisms in 1964. This may seem a fantastic goal. But the population by 1964 is expected to reach 195 million.

There are a half million children who are four and five years old in our Sunday schools. These will be reaching the age of accountability and should be making their decisions about becoming a Christian by 1964. The highest number of baptisms ever reported in the Southern Baptist Convention was in 1955 when the churches reported 416,867. This was the first year of a Convention-wide simultaneous revival effort. The crusades this year may result in an eventual report of 500,000 baptisms.

If the accelerated program of evangelism is actually carried out with a stepped up goal in baptisms each year between now and 1964, it would mean that all of us would have to become more consecrated in witnessing. It would mean that our present ratio of one baptism to each 22 church members would have to be advanced to a ratio of one baptism for each ten members by 1964 to attain one million baptisms.

If God lets America continue, if God permits the world to stand, if this vast increase in population becomes a reality, then it means there must be a deepened evangelistic consciousness on the part of pastors and members alike. A greater America means a greater responsibility on God's people to witness to all these people that they may be brought to a saving knowledge of the Lord Jesus Christ. This is what the vast population increase in our country forecast by government and industry figures should mean to the churches.

Texas Decision Underscores Church-State Separation

The eyes of Texas focused on a church-state separation issue while Southern Baptists in other states watched carefully for the Texas decision.

Offered a \$3½ million hospital in Texarkana, partly built with government finances, Texas Baptists went to their convention to receive a closely-divided executive board recommendation that they accept the hospital on a nominal sum lease basis.

The executive board never got to present the issue. In a pre-convention board session, the Texarkana group withdrew its offer. The executive board also came within two votes of rescinding its 74-71 decision to accept.

Messengers saw to it the question was aired on the convention floor. They adopted a resolution of their own wording, then adopted another brought in from their resolutions committee.

The resolutions anchored Texas Baptists' stand against using government grants in denominational institutions. "We hereby

Questions Answered

(Address questions to T. A. Patterson First Baptist Church, Beaumont, Texas)

My husband is a Christian Scientist and I am a Baptist. He objects to my calling a medical doctor when our little son is ill. Is there any way by which we could solve this problem?—D.B.

Apparently the only real solution to this problem would be the winning of your husband to faith in Christ. It will not be easy because the basis of Christian Science is the belief that the only reality is mind. The flesh is not real, and, therefore, disease itself is mental and not physical. If he will

announce to the world that this convention looks with disfavor upon any future move by our executive board, or any committee appointed by it, to accept as a gift or on a lease basis, any institution financed in whole or in part by a gift or grant from the government." (BP)

agree to accept the authority of the Scriptures, you might read II John 7: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ." If the flesh is not real, then Jesus did not come in the flesh. This heresy strikes at the heart of the revelation in Christ. Some other approach, at the first, may be better.

You will need to seek divine guidance and then make an earnest effort to win him. You will need to remember that Christianity and Christian Science are poles apart. It has been well said that the latter is neither Christian nor is it a science. It is contrary to both.

You cannot afford to neglect the medical care of your son. When he needs a doctor, his very life may be at stake and you will be compelled to meet your responsibility.

Baptist Witness In Japan Impresses SBC President

TOKYO, Japan, Nov. 6—Midway on his round-the-world mission tour, Southern Baptist Convention President Ramsey Pollard declared here today that Southern Baptists should put forth every effort to win Japan to Christ in this generation.

In a special interview this week with U.S. Ambassador Douglas MacArthur, II, Dr. Pollard heard of Japan's strategic and key role in Asia and the free world. The Ambassador urged closer ties of friendship and understanding between Japan and America and emphasized Japan's importance to the United States as a strong and democratic nation.

Speaking of the dedication of the English-speaking Tokyo Baptist Church, which began in formal services last Sunday and is being continued in evangelistic meetings throughout this week, Dr. Pollard said, "It is perhaps the most spectacular movement made by Baptists in Japan in recent years." He paid tribute to Missionary W. H. Jackson, Jr., as the leading figure in the establishment of the new church and Missionary Carl M. Halvarson for publicity that brought front page coverage to Baptists in this, the world's second largest, city.

Dr. Pollard said he is tremendously impressed with Southern Baptist Missionary personnel in Japan. The 123 now under appointment work throughout the nation.

Commenting on the 70th anniversary of the beginnings of Baptist work in Japan, Dr. Pollard said, "I feel that Japan Baptist work is in good hands with capable and dedicated missionary and national Baptist leadership."

In addition to Dr. Pollard, there are several Southern Baptist leaders in Japan for an evangelistic crusade, the dedication of the Tokyo Church, and other activities related to the 70th anniversary of Baptist work and the centennial of Protestant mission work in that country. They are Rev. James G. Stertz, associate secretary for personnel for the Foreign Mission Board, Richmond, Va.; Dr. G. Kearnie Keegan, secretary of the student department of the Baptist Sunday School Board, Nashville, Tenn.; Dr. H. H. Hobbs, Oklahoma City; Dr. E. H. Westmoreland, Houston, Tex.; Dr. T. A. Patterson, Beaumont, Tex.; and Dr. W. H. Souther, New Orleans, La.



The 30,000 Movement "Plenty Of Time"?

by C. C. Warren
director, 30,000 Movement
of the Southern Baptist Convention

Never before have such high premiums been placed upon time. On every hand we hear the complaint, "no time for this—no time for that" or "I simply don't have time." What a mad rush most of us are forced to live in. I confess that I have always been one of those creatures who never seemed to be able to crowd into today all that should be done before tomorrow.

On October 15, 1959, following a rather severe heart attack, my doctors rushed me

(EDITOR'S NOTE: This is the first public announcement that C. C. Warren has made since his heart attack and reveals his great concern for the 30,000 Movement.)

to the hospital and gave specific instructions, in no uncertain terms, that I was to do absolutely nothing for one solid month. Apart from the physical discomfort which I suffered, it was a rather shocking revelation for me to realize that for the first time in my life I had plenty of time.

For several years I couldn't be satisfied to recline in a beach chair or rest awhile at some mountain retreat, when the "Macedonian Calls" were coming so thick and fast. I simply didn't have time. But with the assistance of my wife and the doctors, I've "un-scheduled" myself and now I have plenty of time; time to pray, time to think, time to study, time to check up on the 30,000 Movement, time to meditate upon God's will for the rest of my life. How

much time do I have left? That is entirely in his hands.

My chief concern is that which gripped my heart when I left the pastorate, that which was so beautifully expressed by the Great Apostle in Acts 20:24: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Because of the prayers of so many of his people, I am convinced that the Lord has more work for me to do and that he will supply all needful grace and strength for the unfinished task before me.

While I am thinking of having plenty of time personally, I cannot forget that time for the 30,000 Movement is fast running out. Had it occurred to you that in spite of all that we have accomplished we are running over a year behind schedule in the achievement of our goal? Can we do anything about this? We certainly can.

While every Southern Baptist should feel the weight of the challenge in the world crises through which we are passing, it seems to me that God has especially singled out, commissioned, and equipped five groups now to bear the leadership responsibility of the gigantic undertaking, namely:

1. The Joint SBC's Promotion and the 30,000 Committee.
1. Pastors
3. The State 30,000 chairmen
4. The Associational Missions Committees
5. The Church Missions Committees

Historic Church May Have To Move Out

BALTIMORE—(BP)—It may have been the last time for Maryland Baptists to meet in the historic Eutaw Place Baptist Church.

The building, erected in 1871 in what was then the elite section of Baltimore, has been included in the roster of Baltimore's 13 most historic buildings.

The church, having had only six pastors, has been a favorite meeting place of the Maryland Baptist Union Association and others. The 1959 association meeting was in its auditorium.

Because the city has changed, and the area surrounding the church is now considered a "blighted area," Eutaw Place Church may move in the near future to a point several miles north of the present location.

The architect for the building was Thomas U. Walther, who designed the dome and wings of the Nation's Capitol in Washington.

Eutaw Place Church has shared in build-

ing the Southern Baptist Convention. Miss Annie Armstrong, in whose memory the annual Convention offering for home missions is named, joined Eutaw Place as a young girl. Later she was one of the founders of Woman's Missionary Union, a Convention auxiliary.

The first WMU office was in Baltimore. Miss Armstrong, first recording secretary of WMU, and her two immediate successors in office, attended Eutaw Place Church.

W. Clyde Atkins is pastor of the church today. He has served more than twice as long as any of his predecessors. Atkins became assistant pastor in 1930 and pastor in 1936.

The first pastor was Richard Fuller, who was president of the Southern Baptist Convention in 1859 and 1861. Fuller also was president of the Maryland Union Association in 1850.

The membership of the church is about 675.

Two New Words In Baptist Language

Did you ever watch a girl newly engaged and wearing a diamond engagement ring? It is an illustration of the solar system—everything revolves in orbit around one center, and in the girl's case the center is that ring. Every movement she makes is relative to it. She cannot walk into a room without following the ring in.

But she is no different from the rest of us. She is simply putting out to the front what is for the moment most important to her. We all do this. If I get a new car, I park it where everybody can see it. For the moment, it is the most important thing. Watch proud parents with a new baby if you want to see this principle clearly illustrated.

Now let us ask, what is the most important thing in most Baptist churches? As far as I can see, it must be the boards which show the attendance and contribution record of the church Sunday by Sunday! These are placed, in my church, in the most conspicuous place possible. If in a Roman church I see the statue of the Virgin given a central place, I conclude that that is most important in that church. How can I avoid coming to a similar conclusion concerning the count in a Baptist church? Remember the engagement ring. We put that which is important front and center.

But it is not just in appearance that counting is made central. I go to a pastor's fellowship breakfast and discover that the central item of business is reporting the count. Indeed, I find that two new words have been added to the language. The first is "jave" which is pronounced to rhyme with "have." It is used in sentences such as "how many *jave* for Baptism yesterday?" and "How many *jave* at the associational worker's conference last night?" The other word I have learned is "*jarun*" in sentences such as "How many *Jarun* in Training Union," or "How many *jarun* in Sunday School?"

No one ever asks, "Did you grow in grace

James W. McClendon, Jr.
Associate Professor of Theology
Golden Gate Baptist Seminary

yesterday?" No one ever asks, "Do the people care more about Jesus Christ?" We seem to go on the confident assumption that if the numbers increase, all is well; if they do not, all is wrong. Enlargement is made a synonym for improvement; the quantitative is the measure of our work for the Lord, and no pious profession to the contrary ever sounds quite persuasive. We really believe that the man who says "the revival brought a better spirit to our people" is ashamed because the count was not larger, and is trying to cover up.

Isn't there something basically wrong about such a center for our thought? I learned in grammar school that one thousand times peanuts is still peanuts. It seems to me that a hundred times mediocrity is still mediocrity, and that the preacher who is tickling the ears of his flock is still only an ear-tickler, even if he tickles a thousand pairs of ears every Sunday.

Someone will say, "That is just the Baptist way, though, and you can't change Baptists." I answer, first, that it is not exclusively the Baptist way. Other denominations have their count board front and center also. Some other denominations are just as guilty as we. It is not a Baptist characteristic, I believe, but an American. We Americans have come to believe that the big one is the good one, and that you can count your way to glory. This counting is not evangelistic zeal; some of those who do the most counting are least concerned with preaching the gospel. Indeed, too much gospel preaching is not the best way to bigness—the gospel has been known to repel men as well

Convention Hears Reports On Press, Camps, Foundation

Rev. James E. Tanksley of Whitten Memorial Church, Memphis, in reporting to sessions of the Tennessee Baptist Convention at Gatlinburg for the committee on Tennessee Baptist Press stated that the BAPTIST AND REFLECTOR had been operated by one of the smallest staffs of all the Baptist state papers. He praised the Tennessee Convention Journal paper which during the past year has shown a gain in subscriptions.

Elected by the Convention as new directors of Tennessee Baptist Press were Rev. Bernard Scates of First Church, Ripley; Rev. Brown Hughes of First Church, Trenton; and re-elected was Dr. Wade E. Darby of Grace Church, Nashville.

Rev. Barney Flowers of Medina in reporting for the committee on Tennessee Baptist Camps called attention to the 10 years of this operation with 7,175 using the camp facilities last year and 624 decisions reported. The work of the camps was discussed by Joe Kesler, business manager.

Report of Tennessee Baptist Foundation was submitted by Henry Huey, executive secretary.

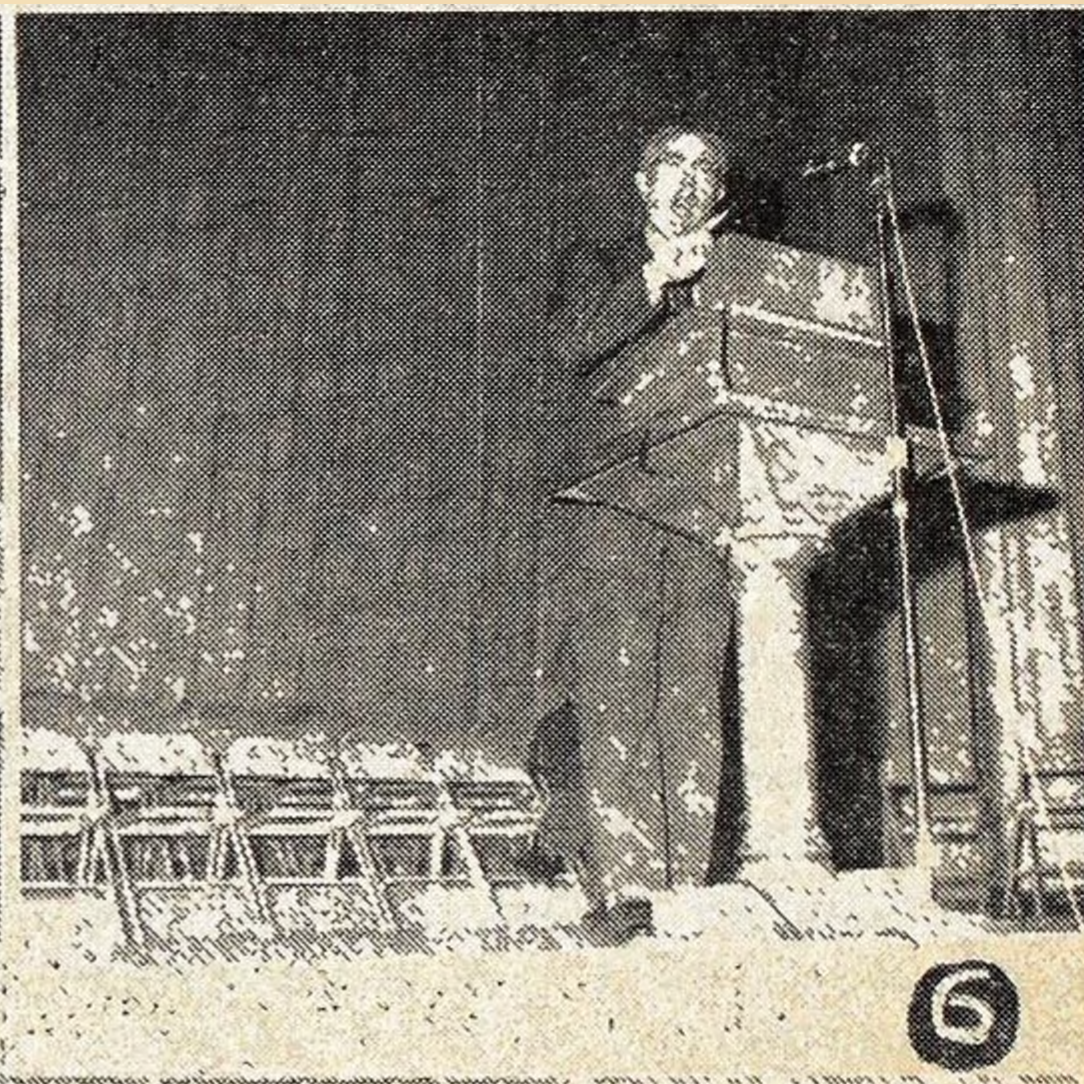
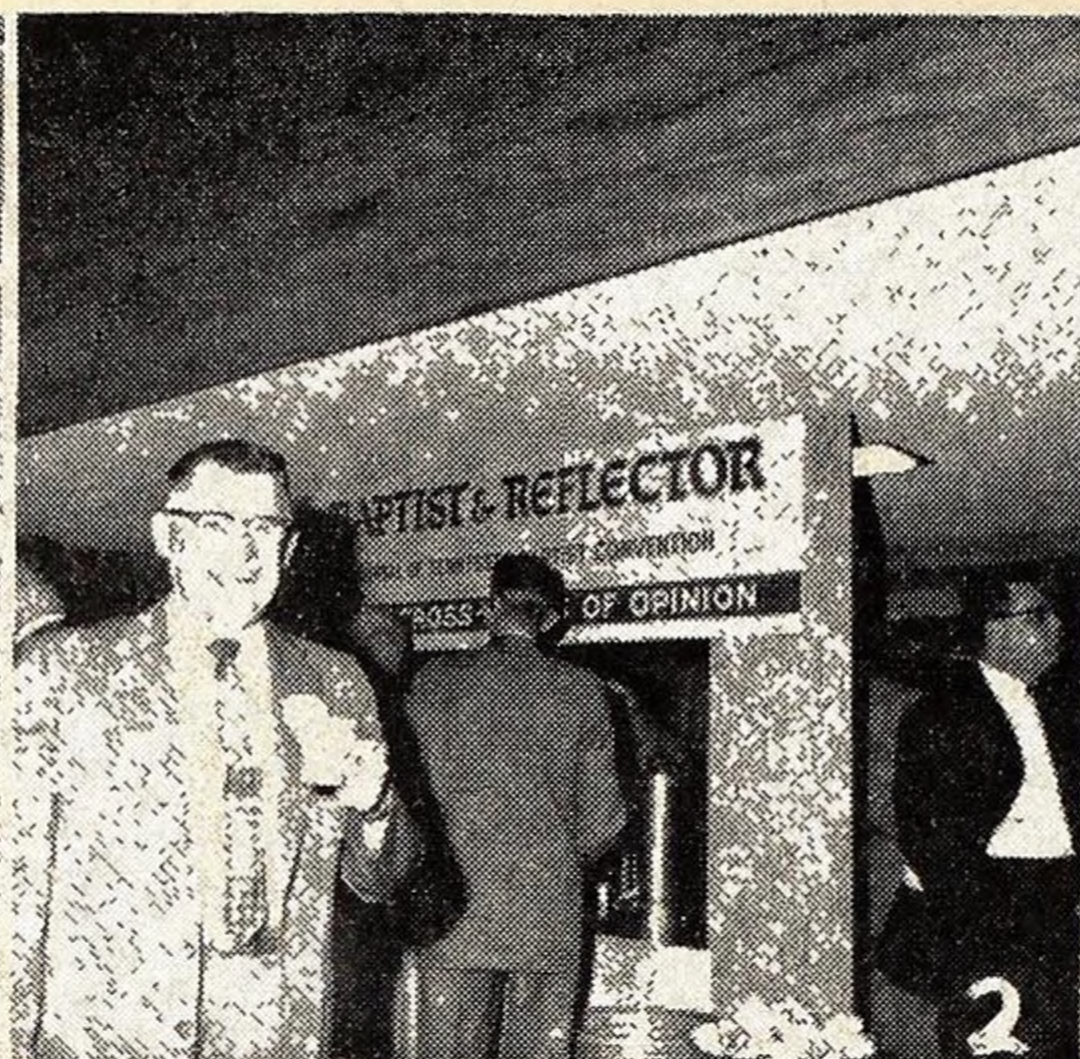
as to attract them. Very few are more evangelistic than the apostle Paul, and it is impressive to note that he actually couldn't remember, even while he was writing Holy Scripture, just how many converts he had baptized in Corinth.

I further answer that you *can* change Baptists, or rather that we can change ourselves. Baptists are by definition people who can be changed and have been changed—converted, we call it. I believe that we can face our obsession with the count, and overcome it. I think I have seen some churches and some pastors which have begun to do this. For a start, we might study the use made of statistics in Judges, chapter seven. Gideon was also a counter, but he had a different way of winning battles.

Thanks to the more than 1200 Laymen who attended Laymen's Night at the Tennessee Baptist Convention. You really came through in grand style. Again, Thank You!

Brotherhood Department
Paul R. Cates, Secretary

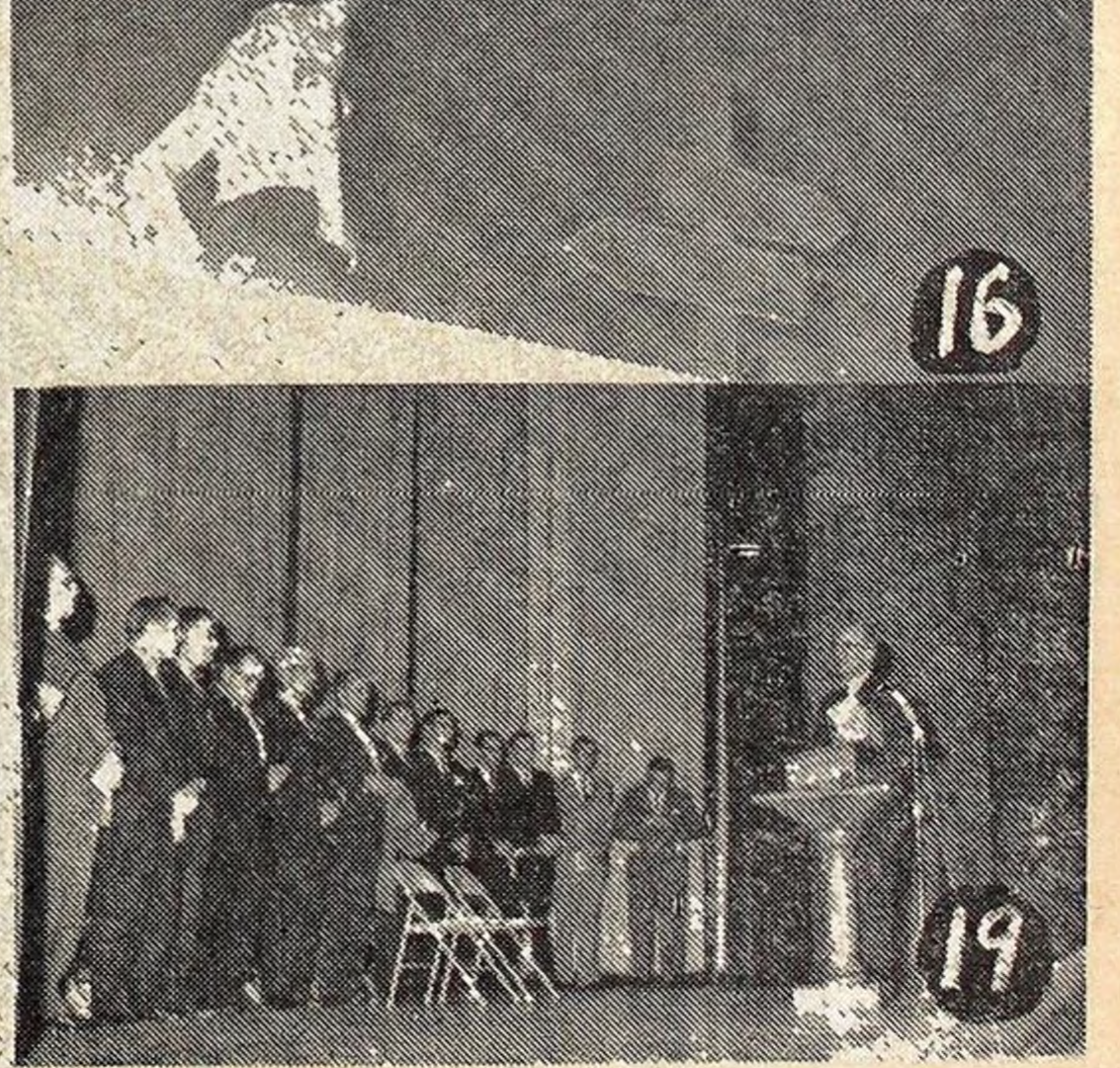
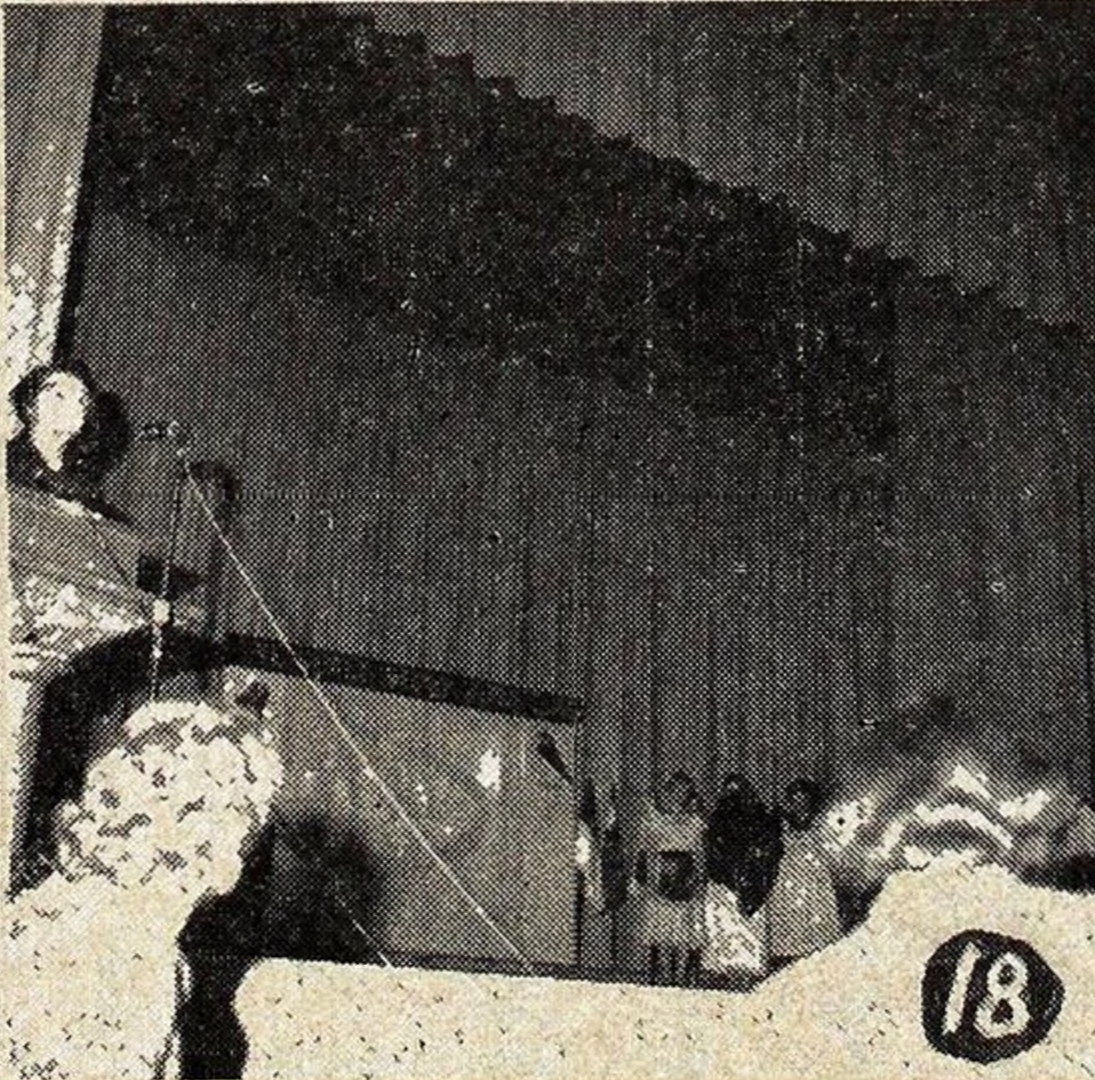
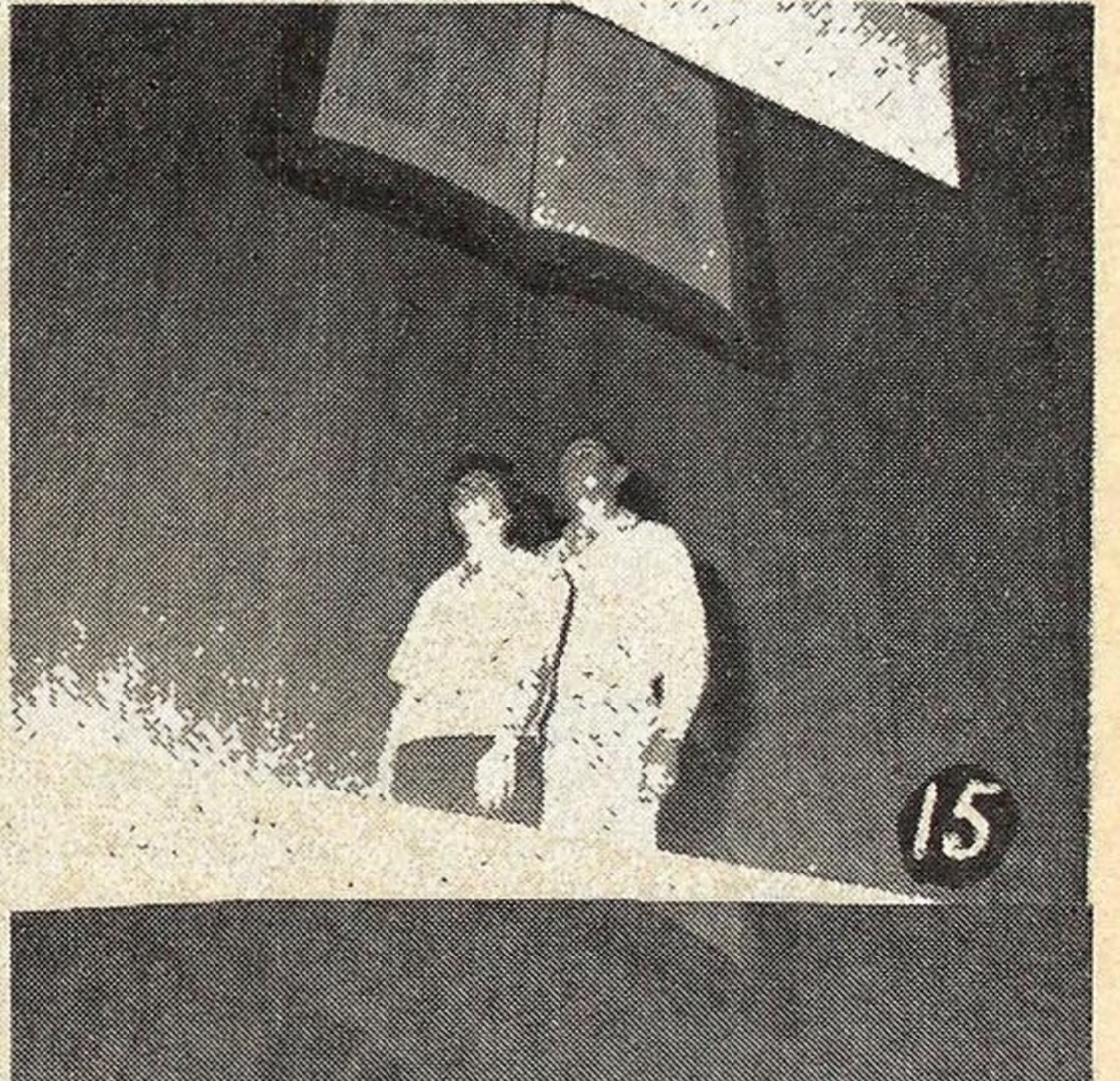
State Baptist Convention . . .



1. Information desk was staffed by a committee from First Church, Gatlinburg.
2. Messengers and visitors enjoyed more than 3,950 cups of free coffee at BAPTIST AND REFLECTOR'S booth.
3. Pastors' Conference chose new officers: Dr. Wade Darby (center) of Grace Church, Nashville, President; Rev. James A. Canaday (right) of Calvary Church, Jackson, Vice-president; and Ray F. Brown of Immanuel Church, Elizabethton, Secretary.
4. Associational Missionary W. E. Walker of Big Hatchie and Executive Secretary Kendall on Wednesday night program.
5. Nurses Glee Club, East Tennessee Baptist Hospital.

6. POAU Executive Director Glen Catholic president.
7. The Book Store did a big business.
8. L. G. Frey was re-elected for Secretary.
9. Dr. Charles A. Trentham presented committee report.
10. Presiding over sessions were Vice President David Q. Byrd of Jackson, and
11. Dr. Gaye McGlothlen, pastor of new President of Convention, a

. In Pictorial Review

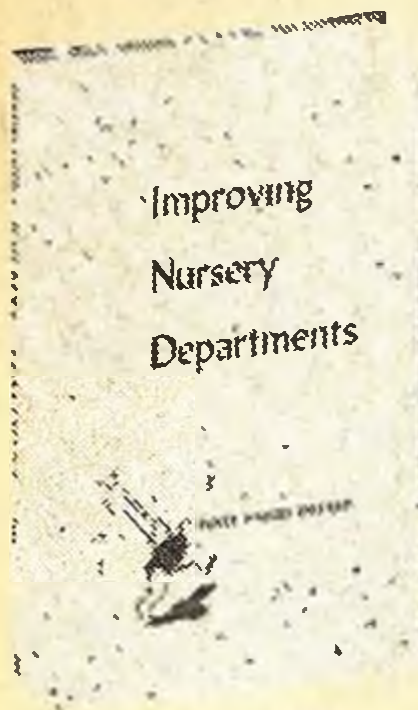


Archer warns of peril in electing a
 foyer of auditorium.
 21st time as Convention Recording
 Education section of Survey Com-
 sidents Oscar T. Nelson of Madison;
 ent Raymond DeArmond of Knoxville.
 anuel Church, Nashville, was named
 day.

12. McGlothlen with new Vice-presidents on either side, Stanley Wilkes (right) of Union Avenue Church, Memphis, First Vice-president; and C. C. Maples, pastor of the Gatlinburg host church, Second Vice-President.
- 13, 14, 15, 16. Tableaus presented much work effectively. A group of Junior boys in Sunday school; Missionary Buford E. Cockrum, Jr., with wife and daughter, tell of work in Africa. Youth look to the Word of God for guidance. At the Crossroads, an Intermediate girl finds direction in the Bible.
17. President DeArmond and Chairman McGlothlen of the Survey Committee, during presentation of its recommendations.
18. "Ye Shall Be My Witnesses", theme of tableau presented by WMU.
19. New pastors welcomed to Tennessee by Secretary Kendall.

December—Nursery Department

Emphasis Month



Improving Nursery Departments is available in your nearest Baptist Book Store. This is to take the place of *The Nursery Department of the Sunday School*.

DECEMBER is Nursery Department Emphasis Month in the church. The pastor, the Sunday school superintendent, and the superintendents

of the Nursery departments will want to work together in helping the whole church to see the importance of this work. This will be a good time, too, to major on improving the work of the Nursery departments.

Mrs. Ada W. Rutledge, Baptist Sunday School Board, prepared the following recommendations:

Adequate Provision for the Nursery Departments in the Sunday School

I. Adequate Space

1. Enough rooms. Provide separate rooms for the following:
 - (1) Baby department
 - (2) Toddler department
 - (3) Two-Year department
 - (4) Three-Year department

2. Large rooms
 - (1) From 16 to 25 square feet for each child, preferably 25
 - (2) No room smaller than 16 ft. by 20 feet
 - (3) Most rooms will be about 20 feet by 25 feet
 - (4) Many rooms can be built about 24 feet by 30 feet
3. Small enrolments
 - (1) Baby department — no more than twelve children
 - (2) Toddler department—no more than fifteen children
 - (3) Two-Year department — no more than twenty children
 - (4) Three-Year department — no more than twenty children
4. Properly planned and located rooms to meet child's need
 - (1) Low windows so child can see out
 - (2) Neither downstairs nor upstairs
 - (3) Outside light from at least one direction

II. Adequate Equipment

1. Chairs, seat 10 inches from floor (no more than one for each member)
2. Tables, 24 by 36 inches, and 10 inches higher than seat of chairs (the number should be determined by size of room but usually two in rooms for two and three-year-olds.)

3. Other equipment — carefully selected, based on the maturation and need of the children. (See free booklet *Equipment at Work in the Nursery Departments*.)

III. Adequate Guidance Materials

1. For Nursery workers
 - (1) *The Church Nursery Guide* (a quarterly with Specific helps for workers with babies, toddlers, two-year-olds, and three-year-olds)
 - (2) *Living with Children* (the periodical which is to be carried into the homes of Nursery children each quarter)
 - (3) *Church Nursery Pictures* (a set of 20 selected Nursery pictures)
 - (4) *The Sunday School Builder* (special helps every month for Nursery workers)
 - (5) *Home Life* (a Christian family magazine)
2. For parents of Nursery children
 - (1) *Living with Children*
 - (2) *Home Life*
3. For Nursery children (the parents' periodicals as listed above)

IV. Enough Well-Trained Workers

1. At least two workers in every room
2. At least one worker for every three to five children
3. All workers holding credit for book *Improving Nursery Departments*
4. One man elected for each Nursery department
5. All workers attending weekly officers and Teachers' meetings
6. All workers using Standard of Excellence for Nursery Departments as a guide for better work.

Mrs. Mildred Oaks, Superintendent
Nursery Sunday School Work
Sunday School Department

Training Union Department

Associations Set Goals

During the week of October 19, the first week of our Regional Planning Meetings was held. We are listing below the goals set by associations for the coming year.

Southwestern Region									Northwestern Region								
Association	Stan. Unions	Stan. Tr. Unions	New Tr. Unions	Churches Reached with:					Beulah	Carroll-Benton	Crockett	Dyer	Gibson	Weakley	Western District		
				Study Course	Sword Drill	Speakers' Tournament	Youth Week	Youth Night									
Beech River	1	1	3	7	5	4	4	Yes	3	15	5	5	10	4	5	1	Yes
Big Hatchie	3	1	2	25	5	5	5	Yes	1	5	2	2	2	1	1	1	Yes
Fayette	8	1	2	12	4	2	8	Yes	1	5	1	1	2	1	1	1	Yes
Hardeman	1	1	1	22	10	7	14	Yes	2	10	2	2	2	1	1	1	Yes
McNairy	1	1	2	25	3	3	6	Yes	2	5	2	2	2	2	2	2	Yes
Madison-Chester	8	4	3	40	10	10	15	Yes	2	5	2	2	2	2	2	2	Yes
Shelby	150	20	5	103	26	20	52	Yes	3	3	1	5	3	1	1	1	Yes
South Central Region									Central Region								
Duck River	5	2	4	25	10	6	12	Yes	3	3	1	2	10	5	4	6	Yes
Giles	2	1	4	20	5	3	8	Yes	3	1	1	2	20	6	6	10	Yes
Indian Creek	1	1	1	8	3	3	3		1	1	1	1	1	1	1	1	
Lawrence	9	2	4	18	14	8	15	Yes	100	15	5	1	20	10	10	20	Yes
Maury	5	2	2	25	10	4	8	Yes	1	1	1	2	5	3	3	4	Yes
New Duck River	5	2	2	16	5	5	10	Yes	1	1	1	1	4	2	2	2	
William Carey	3	1	5	22	10	5	8	Yes									

The Lottie Moon Christmas Offering

BAKER J. CAUTHEN

It gives me much joy to write these words concerning the Lottie Moon Christmas Offering upon the request of Woman's Missionary Union. There are many good reasons which missionaries across the world are grateful to God for this offering.

For one thing, it helps meet overwhelming need. A portion of the offering provides for salaries of missionaries and current expenses of many ministries of love. A larger portion provides funds for buildings and equipment for churches, schools, hospitals, and missionary residences.

It also harnesses prayer potential. Missions advance calls for much more than money. It calls for life dedication, sacrificial service, and spiritual power which can only come through prayer.

It also reinforces the Cooperative Program. The Lottie Moon Christmas Offering opens fountains of missionary compassion out of which flow increased giving

through the Cooperative Program throughout the year. It is highly significant that the growth of the Lottie Moon Christmas Offering and the growth of the Cooperative Program go hand in hand.

It is also a beautiful labor of love. Woman's Missionary Union renders a monumental service through the Lottie Moon Christmas Offering each year. One is reminded how Mary of Bethany anointed our Lord with a costly ointment just before his death, and when some murmured Jesus said, "Let her alone; why do you trouble her? She has done a beautiful thing to me . . . She has done what she could."

The beautiful example of Mary of Bethany will be followed year by year as love for Jesus and compassion for a lost world burn in devoted hearts.

May God bless all who ever share in this offering. You are bringing your gift to Jesus. He has put his approval on it. You will discover in the day of his glory what it really has meant to him and to the millions for whom he died.

PLANNING A SPECIAL CHRISTMAS PROGRAM?

Make this year's Christmas program unforgettable with an inspiring filmstrip featuring the Christmas message. These two will enhance almost any program you plan:



HOW WE GOT OUR CHRISTMAS CAROLS—

A full-color sound filmstrip telling the stories of how some of our most beloved Christmas carols came to be written. Four favorite carols included are "O Little Town of Bethlehem," "Hark! The Herald Angels Sing," "It Came Upon the Midnight Clear," and "Joy to the World!"
43 frames, color, with manual, \$6.00; with 33 1/3 rpm recording, \$9.00
". . . AND ON EARTH PEACE"—A Broadman filmstrip centered on the birth of Christ. Emphasizes peace by pointing out that peace in an individual's heart, as well as national and international peace, depends upon our acceptance of the "Prince of peace."
30 frames, color, with manual, \$5.00

Order these early to insure delivery before time for your program.
Order by mail or phone from your friendly

BAPTIST BOOK STORE

Church Furniture Southern Desk Company

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Hickory, North Carolina

Sunday School Board Recovers Its Sputnik

NASHVILLE—(BP)—The Baptist Sunday School Board, which launched its own Sputnik 50 days ago, has recovered it.

Sputnik, in case you're wondering, happens to be a cat—one which was considerably restricted in orbit since it spent its time trapped underneath the 12-story Baptist office building here.

How the cat got there is a story itself. Mrs. Agnes Ford, Sunday School Board press representative, gets many a laugh with a speech she has devised on publicity tricks.

She performed for the Southern Baptist Promotion Conference Sept. 22. At the close of the talk, as she spoke of "letting the cat out of the bag," an associate dumped Sputnik from a burlap bag onto the stage of the chapel.

The kit-napped cat scrambled through arms of several would-be captors and darted through a small hole backstage. No amount of "Come back Sputnik" or "Here Kitty" could lure it out. A can of sardines succeeded only in making the whole building smell like fish.

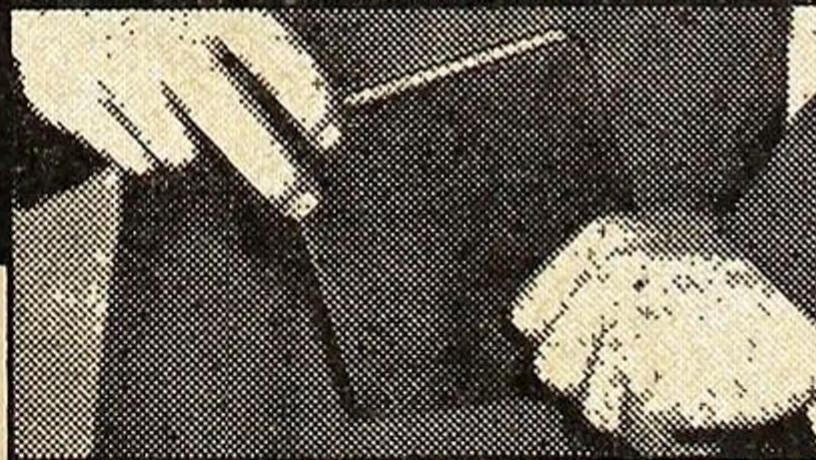
On Nov. 9, a workman spied the dieted-down animal while renovating a section of the building, but the cat was beyond reach and moving.

Maintenance workers set a trap, baited with sardines. A night later, an elusive and hungry Sputnik fell for it. The cat appeared none the worse for its ordeal—except for its loss of weight and streak of wildness.

It was heard to mew-se as it was carried away, "The Scripture makes some reference to 'tarry ye here for 50 days,' but I must have misinterpreted it."

Just imagine . . .

A POCKET BIBLE WITH TYPE LIKE THIS!



... is this King of glory
of hosts, he is the King of
ah.
PSALM 25
A Psalm of David.
INTO thee, O LORD, do I lift up
my soul.
O my God, I trust in thee: let me
not be ashamed, let not mine enemies
triumph over me.
Yea, let none that wait on thee
be ashamed: let them be ashamed
without cause.
thy ways, O LORD.

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Attendances and Additions for Sunday, November 15, 1959

Church	S.S.	T.U.	Add.
Alcoa, First	514	229	---
Athens, East	444	181	---
First	648	247	6
Avalon Heights	126	68	---
West End Mission	58	37	---
Niota, First	140	50	---
Auburntown, Prosperity	144	88	---
Bells, Walnut Hill	139	54	---
Bolivar, First	388	122	1
Mission	43	---	---
Bradford, First	112	44	---
Brighton	209	103	---
Bristol, Calvary	347	101	---
Tennessee Avenue	616	229	3
Brownsville	518	123	1
Charleston, First	110	40	---
Chattanooga, Brainerd	960	433	2
Concord	459	189	---
Eastdale	421	128	2
East Lake	587	172	4
East Ridge	775	236	---
Northside	429	88	---
Red Bank	1107	375	7
Ridgedale	561	203	5
Ridgeview	290	117	2
Woodland Park	419	179	---
Clarksville, Blooming Grove	71	52	---
First	824	224	---
Little West Fork	150	50	4
Pleasant View	315	122	4
Cleveland, Big Spring	325	157	1
First	627	285	---
Macedonia	124	36	---
Maple Street	88	53	1
Victory Heights	111	58	1
Clinton, Second	513	166	4
First	668	230	---
Columbia, Highland Park	388	166	---
Cookeville, First	585	181	6
Steven Street	127	88	---
Crossville, First	257	113	---
Daisy, First	346	126	5
Dandridge, First	139	54	---
Decatur, First	111	48	---
Pisgah	80	49	---
Dyer, First	201	91	---
Dyersburg, First	636	200	---
Elizabethton, First	589	189	2
Reservoir Hill	26	---	---
Oak Street	159	93	---
Siam	199	102	---
Englewood, First	171	52	---
Etowah, First	347	133	---
North	433	139	---
Fountain City, Central	1251	350	3
Smithwood	883	352	1
Gladeville	163	91	4
Gleason, First	172	59	---
Goodlettsville, First	388	174	1
Greeneville, First	450	194	---
Harriman, Dyllis	106	54	---
South	455	162	---
Elizabeth Street	72	53	1
Walnut Hill	323	143	---
Henderson, First	188	72	---
Hendersonville, Rockland	36	26	---
Hixson, First	390	171	4
Memorial	225	92	4
Middle Valley	168	83	---
Humboldt, Antioch	243	95	---
First	503	161	---
Huntingdon, First	311	161	8
Jackson, Calvary	569	239	4
First	994	300	2
North	320	159	---
Parkview	449	181	1
West	984	549	---
Jellico, First	229	74	1
Johnson City, Central	627	136	---
Clark Street	261	83	---
Northside	39	23	---
Pinecrest	207	111	---
Temple	400	155	1
Jonesboro, First	204	71	---
Limestone	21	10	---

Kenton, First	183	54	---
Macedonia	83	63	---
Kingsport, Cedar Grove	146	68	---
First	883	240	4
Glenwood	445	153	3
Litz Manor	227	118	3
Lynn Garden	515	154	---
Knoxville, Broadway	1189	478	---
Fifth Avenue	788	304	2
First	1008	312	---
Grace	351	167	3
Inskip	667	231	---
Lincoln Park	1042	344	---
Lonsdale	323	123	---
Mt. Olive	380	102	---
Meridian	548	146	5
New Hopewell	322	150	2
Sevier Heights	805	331	2
South	623	245	---
Washington Pike	365	171	8
LaFollette, First	350	70	---
Lawrenceburg, Highland Park	216	116	---
Lebanon, Fairview	310	118	---
First	552	197	2
Lenoir City, Calvary	256	89	1
First	584	195	---
Kingston Pike	100	45	---
Oral	141	91	---
Lewisburg, First	457	114	1
Loudon, Blairland	247	84	---
Madisonville, First	336	169	---
Mission	50	37	---
Malesus	214	110	---
Martin, Central	260	84	---
Southside	95	49	---
Maryville, Broadway	668	409	1
Everett Hills	523	236	2



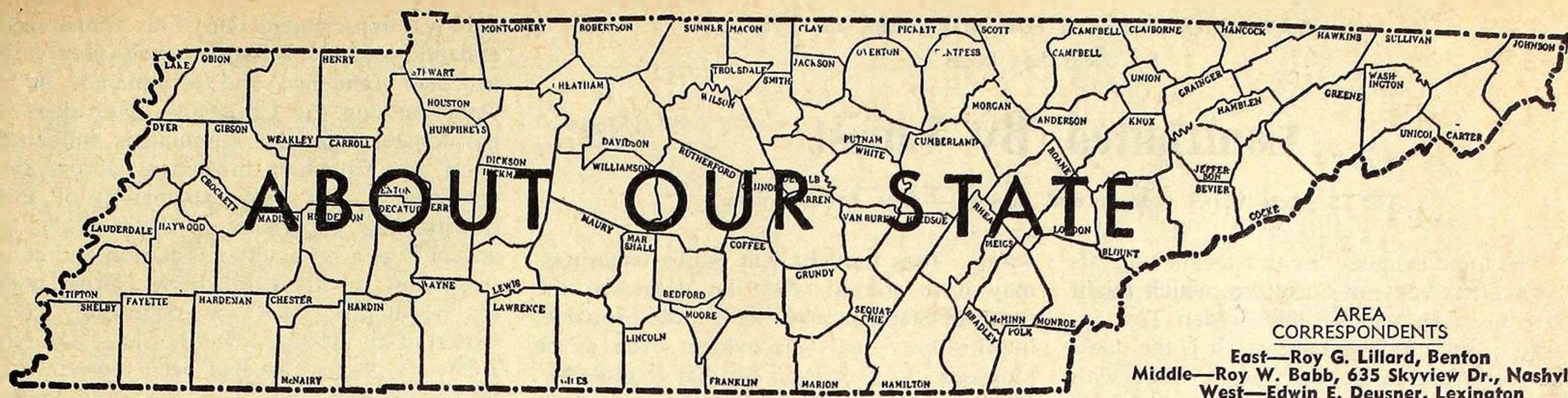
The hope of
every church
is in the faithful few
who love the Lord and
deal fairly with him.

First	976	319	3
Madison Avenue	146	74	---
Monte Vista	224	96	3
McMinnville, Magness Memorial	360	116	2
Forest Park	38	30	---
Northside	149	83	---
Shellsford	200	147	---
Mt. Pleasant, First	191	115	1
Mission	80	36	---
Memphis, Ardmore	634	292	8
Baptist Center	118	92	---
Bartlett	298	149	---
Bellevue	2530	1017	12
Belwood Heights	119	62	5
Berclair	1019	484	5
Beverly Hills	475	175	10
Boulevard	653	292	---
Havenview	153	79	2
Brooks Road	243	134	5
Calvary	256	169	6
Cherokee	996	490	13
Lamar Terrace	58	44	---
Mt. Terrace	34	19	---
Lucy	88	44	---
Malcomb Avenue	205	108	---
Mallory Heights	177	84	---
McLean	500	215	4
Merton Avenue	482	147	5
Millington, First	510	227	4
Rocky Valley	111	71	---
Dellwood	162	72	---
DeSota Heights	144	105	1
East Park	208	65	---
Egypt	197	101	---
Emmanuel	126	87	6
Fairlawn	483	264	2
First	1268	325	8
Fisherville	125	65	---
Forest Hill	101	45	---
Georgian Hills	176	73	2
Glen Park	228	126	3
Graham Heights	285	138	2
Kensington	214	83	---
LaBelle Haven	526	214	---
Lamar Heights	739	338	3
LeaClair	325	160	2

Leawood	829	310	3
Longview Heights	472	211	3
Mt. Pisgah	116	68	---
Mullins Station	114	76	---
National Avenue	339	141	2
Oakhaven	274	141	2
Oakville	320	95	---
Park Avenue	615	201	8
Prescott Memorial	608	209	18
Richland	269	112	4
Scenic Hills	170	98	1
Seventh Street	482	154	10
Sky View	182	108	3
Southland	168	83	---
Southmoor	178	69	---
Speedway Terrace	787	191	---
Temple	1106	400	---
Thrifthaven	693	355	16
Mission	86	79	10
Union Avenue	1082	355	6
Parkway Village	76	50	---
Victory Heights	115	78	5
Wells Station	675	332	---
Mission	46	25	---
Winchester	105	61	---
Woodstock	135	76	---
Milan, First	407	153	2
Morristown, Bethel	221	169	---
Beulah	82	25	---
Buffalo Trail	267	159	7
Calvary	324	149	---
Cherokee Hill	100	42	4
First	835	216	---
Hillcrest	159	77	2
Montvue	213	63	---
Morning Side	81	45	---
Rocky Point	81	---	---
Murfreesboro, First	589	174	2
Calvary	98	---	---
Southeast	56	28	---
Mt. View	210	70	---
Third	358	122	1
Woodbury Road	239	95	---
Nashville, Bethany	50	26	---
Crieveewood	378	155	---
Dickerson Road	400	135	1
Donelson, First	731	217	---
Fairview	207	87	1
Jordonia	24	34	---
First	1328	522	6
Cora Tibbs	75	39	---
T.P.S.	350	---	---
Gallatin Road	399	164	---
Glendale	205	67	---
Grace	1068	552	1
Immanuel	361	146	---
West End Chapel	86	36	---
Inglewood	1049	361	---
Cross Keys	30	---	---
Dayton	60	---	---
State School	81	---	---
Trinity Chapel	218	102	---
Ivy Memorial	398	153	3
Joelton	239	153	---
Judson	750	195	4
Benton Avenue	67	35	---
Lincoya Hills	402	84	2
Madison, First	701	213	---
Neelys Bend	150	76	---
Radnor	599	229	1
Saturn Drive	325	154	3
Seventh	187	84	---
Una	260	164	---
Woodbine	371	141	5
Woodmont	717	267	5
Newport, English Creek	79	39	---
Oak Ridge, Robertsville	798	300	---
Old Hickory, First	564	215	2
Rayon City	169	89	---
Temple	162	110	---
Oliver Springs, First	184	107	---
Parsons, First	180	70	---
Sardis	52	49	---
Pigeon Forge	296	153	---
Portland, First	350	117	---
Rockwood, Eureka	111	86	---
First	543	188	---
Whites Creek	109	58	---
Rutledge, Oakland	109	32	1
Sevierville, Alder Branch	95	59	---
Antioch	121	65	---
Beech Springs	196	96	---
Boyd's Creek	98	43	---
Dupont	119	69	---
First	565	218	3
Knob Creek	108	---	---
Mount Zion	59	35	---
Wears Valley	113	62	1
Zion Hill	127	58	---
Shelbyville, El Bethel	106	46	1
First	401	96	---
Smyrna, First	239	84	---
Somerville, First	289	162	---
South Pittsburg, First	218	76	1
Sparta, Bear Cove	122	59	---
Spring City, First	196	114	4
Summertown	133	80	9
Sweetwater, First	409	83	---
Troy, First	126	60	---
Tullahoma, First	520	146	---
Lincoln Heights	89	61	4
Grace	94	48	---
Highland	212	138	---
Union City, First	681	235	2
Samburg	64	59	---
Winchester, First	289	80	---
Southside	25	---	---

All About Christmas

What - when - where - why. A charming booklet of Christmas Firsts, Pictures, Stories, Customs, Legends, Ideas. Order direct from Ruby Lee Adams, Author, 219-9th Ave. North, Nashville, Tenn. Price \$1.25.



First services were held in the newly constructed brick plant at Kirk Church, Fayette County Association, November 15. Rev. James Walker, Datto, Ark., conducted the regular services with Rev. J. W. Oakley, retired Baptist minister of Memphis, bringing the message at 2 p.m.

Ordained as deacons at First Church, Jamestown, were Charles Whitehead, L. C. Hatfield, Elmo Wright, Ellis Mullinix, and Kermit Reagan.

Haskell Bolding, pastor of First Church, LaFollette, and his family will leave the last of November for a visit in West Texas before he takes on his new duties as pastor of First Church, Corbin, Ky. He will begin his work in Corbin, December 13.

Homecoming will be observed at East Texas Baptist College, Marshall, Texas, December 11-12. Formal opening and dedication of new gymnasium will be held at 10 a.m., December 11. High school basketball games will be held in new gym on both days with a game scheduled between ETBC and Northwestern State College at 8:20 p.m., December 12.

Rev. and Mrs. O. G. Lawless were honored on his eighth anniversary as pastor of First Church, Selmer, with a bountiful pantry shower. The scene of the occasion was the dining room of the church which was ablaze with fall flowers furnished and arranged by Mrs. Leon Blasingame. A beautifully decorated cake with candles was baked and served by Mrs. Z. B. Thompson. Dr. T. R. Barr, served as toastmaster. He extended the appreciation of the church for the wonderful spirit of leadership enjoyed during the past eight years.

Long before the day of the compact cars, a compact little volume, *Points for Emphasis*, appeared each year to help persons study the Bible. It gives a brief treatment of the uniform series of the international Bible lessons. The 1960 by Dr. Clifton J. Allen is most helpful in treating each lesson for the year. You can secure it from your Baptist bookstore. This pocket commentary is a "must."

Elizabeth Street Church, Harriman, ordained Leroy Shipwash as a deacon November 22.

First Church, Lenoir City, took note of the 10th Anniversary of Pastor J. E. Ledbetter by dedicating the church bulletin to him on Sunday, November 8. A set of books, consisting of 17 Volumes of "An Interpretation of the English Bible" by Dr. B. H. Carroll, and a gift certificate for other books from members of the church were presented Brother Ledbetter. Mrs. Ledbetter, James and Hannah were also given certificates for books. There have been 1,173 additions to the church.

Of interest to pastors and churches is the dissertation by Rev. Archie Nations on the new "Gospel According to Thomas." It will give some insight into Gnostic views and doctrines. Nations, who is a candidate for the doctor of philosophy degree at Vanderbilt, is pastor of Bethel Church in Robertson Association.

Richard L. Johnson, pastor of First Church, Shelbyville, and past moderator of New Duck River Association, will become superintendent of the Baptist Children's Home in Chattanooga, December 1. He presented his resignation to the Shelbyville Church on Sunday night, November 22. He will succeed V. Wayne Tarpley who became pastor of First Church, Smyrna, November 15.

Riverview Church, Columbia, reports a revival with Hiram Lemay, pastor of Shelbyville Mills Church, Shelbyville, as a visiting evangelist. There were five professions of faith, four additions by letter and 15 rededications. W. Melvin Gibson is pastor.

T. E. Ford of Harriman was ordained to the ministry November 8, at Walnut Hill Church. Don Gooch led the ordination prayer; Raye Maddox of Shiloh Church, Kingston, preached the sermon; and Pat McGee of Ten Mile Church presented the Bible. The new minister is pastor of Bethel Church in Big Emory Association.

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By Oscar Lee Rives

Confronted By Christ

TEXTS: Acts 9:1-9 (Larger and Printed)—Acts 4:12 (Golden).

The topic assigned for this lesson suggests yet another verse of Scripture, which might have been chosen for the Golden Text instead of the one listed above. It is the question of Pilate as he was face to face with Jesus in the hour of trial: "What shall I do then with Jesus which is called Christ?" The question immediately calls to mind that every person is confronted by Christ and that He is in a sense inescapable. Until one shapes his life, with Him at the center, life cannot be lived at its best here and now and cannot be lived at all in the hereafter (existence but separation from God being his lot).

Conscientious And Consuming (vv 1-2)

Saul of Tarsus was intensely conscientious in his persecutions of Christ's followers. His zeal was like a consuming fire as he went about doing what he considered was right. His attitude could be summed up in the expression found here: "breathing out threatenings and slaughter". He refers to this in one of his letters (Phil. 3:6). This is to be reminded that one can be zealous, passionately so, and yet be altogether in the

wrong. It is thought that Saul's uneasiness may have started when he witnessed the death of Stephen, and this is quite probable, but his fiery zeal was evident even as he journeyed to Damascus on that fateful day. His conscientiousness, of a consuming nature similar to the Burning Bush for Moses, was a striking characteristic after he became a Christian. God has used in a mighty way men all through the ages who had deep and strong convictions and who allowed the Holy Spirit to activate them in deeds. Our day calls for more of such persons, those who are conscientious and who are willing to be consumed for the glory of God. Saul, the cultured Pharisee, became Christ's greatest protagonist among the Gentiles.

Confronted And Converted (vv. 3-5)

Some of the critics have tried to show that Saul's experience on the Damascus road was a sunstroke but their imaginings do not square with the record as we have it here. To be sure only Saul saw the blinding light but at the same time, we are told, those who accompanied him heard a voice from heaven (v. 7). Others have imagined that

Saul was experiencing one of his accustomed epileptic attacks. But this hardly jibes with his later influence and prominence as a leader among the Christians. Nor does it harmonize with his cumulative influence upon the Christian movement across the centuries. Our best explanation of this transforming experience in Saul's life is to accept it as a miraculous visitation and confrontation by the Lord Jesus Christ, with the result that Saul was completely converted in his attitude towards Christ and His followers because he had been regenerated, or born "from above" by the Holy Spirit. This is glimpsed in his cry of possible surrender, at least in its initial stage: "Who art thou, Lord?" Saul was undergoing a revolutionary experience in what the Bible refers to as the convicting power of the Holy Spirit. The "wind" was blowing (Jn. 3:8) in his soul, this time with fierce and hurricane force.

Conscription And Consecration (vv. 6-9)

Note the astounding change that had taken place within the heart of Saul the persecutor. Whereas he had hoped to bring back to Jerusalem from Damascus under arrest those he found of "this way", instead he himself was being taken into Damascus like a captive. Indeed, one of his favorite designations of himself with relation to Christ is that of "bond-slave." "They led him by the hand", we are told. But in a deeper sense, from this time onward he will be led by the hand of the One whom he had been persecuting. He yielded to this "conscription" and never wavered in his undivided loyalty to the Captain of his salvation. For three days he was without food or drink or vision. The hours must have been terrifying, in some respects, but Saul emerged from them a converted and a consecrated person. It was a worth-while experience both for him and for the world.

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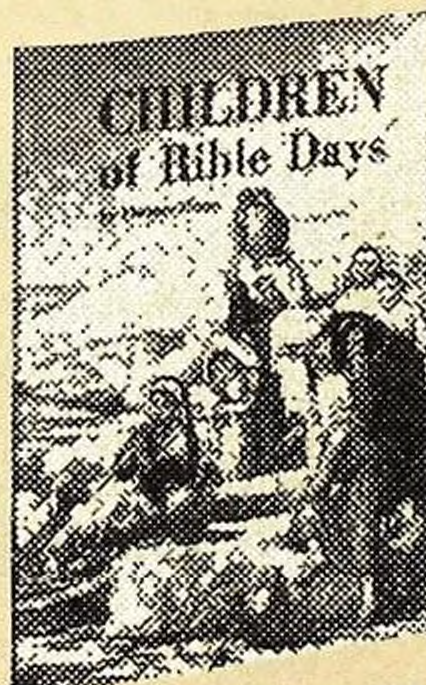
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How many letters are printed on today's Young South page? Would you like to number them?

Suppose each writer of today's letters should choose one of the other writers as a pen pal. (That does happen often—and today's letters seem especially well-matched.) Just for fun, decide which letter would you choose to answer if you were Gloria Parks (letter No. 1)? Ages, hobbies, special interests, school activities, birthdays—any of these interesting facts might help you decide. Often pen pals who are not nearly the same age find that they have enough of the same interests to enjoy writing and receiving letters from one another—becoming good pen pals.

Somewhere, among the many friendly readers of our Young South page, there are boys and girls who would like to have you for a pen pal. Have you given them such a chance by writing a letter to be printed on our Young South page? Have you ever answered a letter that you read here?

Pen pals are more fun than some people think! I hope you have already discovered that fact! If not—or, if so—why don't you choose one of today's letters to answer? In the meantime, which of these friendly letters seems to be especially to you?

From Gloria Parks, 1705 Stewart Place, Nashville, Tenn.:

I am 16 years old and in the eleventh grade at Central High School. I like to listen to the radio and to go bowling. Also I would like to have a pen pal about my age. I promise to answer every letter I receive. Thank you.

From Marilyn Thompson, 1584 Waverly, Memphis, Tenn.:

I am 10 years old. I belong to Temple Baptist Church. I would like to have pen pals ages 10-12. I am in the fifth grade. I take piano lessons. I have three sisters and a dog named Tippy.

From Patricia Bray, 346 East Third, Henderson, Tenn.:

I am 13 years old and go to the First Baptist Church where I am a member. My hobbies are playing the piano, bowling, and skating. I would like to have pen pals between the ages of 12 and 14. Thank you for printing my letter.

From Joy Norman, 328 Phillips St., Dyersburg Tenn.:

I am 12 years old and go to Dyersburg Junior High School. I am in the seventh grade.

I go to Hillcrest Baptist Church, and I am also a member of the Sunday school, Training Union, and G.A.

My hobbies are swimming, skating, stamp-

collecting, and reading. I play the piano and the clarinet.

I would like to have pen pals ages 12-14. I will answer every letter I get and would hope to get a snapshot of each person, if possible. Thank you.

From Frances Cutrell, Dixon Springs, Tenn.:

This is my third time to write to you. I have had a lot of pen pals, but now only two write to me.

I am 11 years old. My birthday is July 27. I am a Christian and a member of the Riddleton Baptist Church and of Training Union.

I have one sister, age 14, who is in the ninth grade.

I go to Cox-Davis School.

I want pen pals any age and promise to answer faithfully.



From Joyce Marie Walling, 409 Lakehurst Drive, Nashville, Tenn.:

I am 9 years old. My birthday is July 17. I can play the piano and am going to learn to play a trumpet. My sister was 14 years old on November 14. She can play the trumpet. My hobbies are skating and bowling. I go to North Edgefield Baptist Church, but I am not yet a Christian. I hope to be one soon. I want some pen pals, with their pictures, and I promise to answer each letter I receive.

From Buddy Thompson (c/o Mrs. Tommy Agee), 526 Melrose Avenue, Lebanon, Tenn.:

I am 12 years old and in the sixth grade at Highland Heights School. I go to Southside Baptist Church. My hobbies are playing ball, riding a bicycle, and swimming. I would like to have pen pals, all ages, and will write to each person who writes to me. Thank you.

Write a letter which I can share on this page—to let everybody know you really want pen pals. Tell as much as possible about your own age, interests, and so on—to help other friends when they choose the letters they will answer.

Love,

AUNT POLLY

1812 Belmont Blvd.
Nashville, Tenn.



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

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

Some young men who leave home to set the world on fire have to come back for more matches.

We've made great medical progress in the last generation. What used to be merely in itch . . . is now an allergy.

A sports-car driver was puzzled when a friend whom he had given a lift asked: "What's this long wall we keep driving past? It's over 10 miles long." The driver answered: "That's not a wall—it's a curb."

When the teacher asked, "How many of us want to go to heaven?" one little boy did not raise his hand. "I don't have time today," he said, "my mother said to come right home."

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One Foot On The Land

The economic structure of a rural church community is at present undergoing very rapid changes. We used to think of a rural community as being a farming community. Now, however, many who still live on the farm receive most of their income from off the farm sources. Because of this the United States Census Bureau classify people as those who are rural farm and those who are rural non-farm.

Mixed Income Community

We are conscious of the fact that the occupation of the people is not the primary factor in the mind of the pastor and of the church. The strategic factor in the rural community is its size. A small community where people know one another intimately has a different kind of social structure from the city community where people are strangers to one another. At the same time it seems wise that rural church leaders understand something of what is happening all across America to the economic structure of the rural community.

Whereas formerly a community was made up of people who farmed exclusively, now many of those people have industrial employment or some other type. The percentage of the people who live in the small town and open country area but who make their sole earning from the farm is decreasing rapidly. The percentage of those who make their primary income from off-the-farm sources is increasing rapidly. These latter have been termed the rural non-farm population. These changes have been so significant in the last ten or fifteen years that it is affecting most churches. This means that since the people of the community have more diverse occupations they are less likely to have uniformity of interests. Whereas many communities grew nothing

but cotton and were considered a one-crop community now the farmers are diversifying their crops and more and more are working off the farm.

In 1939 forty-seven per cent of the rural population was classed as rural non-farm. This had increased to such extent that by 1954 63 per cent of the rural population was classed as rural non-farm.

Many of these people still live on the farm but operate only a very minimum farming operation and spend much of their time working off the farm. In addition even those who are farm operators and are classed as farm farmers work off the farms a hundred days or more a year. At present apparently a third of the farmers do this. In 1957 approximately 40 per cent of the net income of farm families was from non-farm sources.

It is predicted that by 1975 the United States will have 230 million population. All of the studies predict that the rural non-farm population will continue to increase.

Complicating these factors is the fact that many farm wives have taken jobs in the small towns in industries or commercial establishments. The city has always had to deal with the problem of the working wife and mother. On farming areas this has not been a problem. Within the last years, however, the extremely rapid increase of farm wife employment has created in the rural area something of the same problem that the city has experienced. The farm wife who is away from home all day and away from the children much of the time creates many problems in relationship to the home, the farm, the school and the church.

To be sure, this off-farm work has many times been demanded because the farm did not produce an adequate living. Off-the-farm work has become a means of diversifying the family income, of increasing it and thus stabilizing. When the farmer only farms he has many varying situations that cause his income to be unpredictable. As he begins to take-off-the-farm work he stabilizes that income.

The Youth

Aggravating this problem is the fact that many of the young people who are now growing up on the farm cannot expect to remain on the farm. In 1954 there were 2,200,000 farm boys between 10 and 19 years of age and yet the Agricultural Marketing Service estimated that replacement needs for farm operators for the period from 1955 to 1964 was only 227,000. This looks as if two million or more of these farm boys will have to look to off-the-farm employment for their source of income. This means that these young people are in serious need of some vocational guidance that will assist them in obtaining adequate income from other sources. The pastor and other rural church leaders must have a compassion at this point.

The Church

The question arises then, what does all of this mean to the church and to the pastor and other church leaders? Is the church concerned with the kind of income people make? Why should the church be interested in whether its people farm or do something else?

It seems to me that rural church leaders should be interested in the fact that the people of its community have an adequate income. This means not only an annual income that is sufficient for the common needs of life but it means also a sustained or dependable income.

A church is interested, second, that the people of its community earn its income from honest and legitimate sources. Christ has a message as to the dignity of his labour as well as he does to other areas of life.

Third, the church is vitally interested in the tithe of this income. Whereas many times farmers have claimed that it was extremely difficult to calculate their income because of fluctuating costs of production, now that more are receiving income from salary sources, the tithing problem is greatly minimized. Rural church leaders need to be alert to this fact and take advantage of every opportunity to train its people in a definite tithing program.

This also means to the church that the diversified income in the community will come nearer producing a stable income for the church. The church can more easily plan a budget for the future and more readily borrow money for major construction and can operate on a more dependable base. All this can be used to the honor and glory of Christ when dedicated Christian leaders are ready to use it in that way.

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