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LEBANON TENN
BGT MISSION



SOMETHING NEW—The new emblem for the enlarged Royal Ambassador program captures the interest of Paul Cates (right), Tennessee Brotherhood secretary, and Roy Gilleland, Tennessee Royal Ambassador secretary, at the annual Brotherhood leadership meeting at Memphis, Tennessee. The expanded program will go into effect in churches next October 1.

'Religious Issue' Tops 1960 Convention News

NASHVILLE—(BP)—The top story in the United States for 1960 was the election of a new president. The so-called "Religious Issue" tied in with that campaign has been selected top 1960 news item among Southern Baptists.

Editors of the Baptist Press, Southern Baptist Convention news agency, voted this the top story. Only one editor failed to mark it as No. 1 on the ballot.

With a score of 319 points on 30 ballots, it far outdistanced the second place story. This was the reported slackening in Southern Baptists' rapid growth.

The second place story did not poll any first-place votes but secured enough seconds, thirds, and fourths, to make a Score of 222 points. Trailing it in third place as story of the year was Southern Baptist participation in the Baptist World Congress at Rio de Janeiro, Brazil, in June and July.

The Rio story got no first place votes but enough other support for a score of 184 points.

The only story to get a No. 1 marking, other than the "religious issue" was the birth of a new SBC agency. The Stewardship Commission was to come into being

Jan. 1, 1961, by action of the 1960 SBC session.

The Stewardship Commission story got a score of 119 points.

The editors listed their top 10 stories from a ballot offering more than 20 potential "big stories." The consensus choices for stories rating from fifth through 10th, in order, are:

The Race Issue as Southern Baptists were affected, 106 points;

The report that more than 10,000 new churches and missions have formed since 1956 in a church extension drive, 97;

The effort of Nashville to tax Baptist Agency property and discussion on the tax issue, 96.

The highs to which foreign and home missionary appointments have risen, 95 points;

Baptist reaction to efforts by religious groups to secure Federal funds for parochial schools, 74;

The SBC becoming the first religious group to have a teletype leased wire service, 66.

Baptists conventions in several states acted on the "religious issue." Four which met prior to election day could be considered as opposing the election of a Roman Catholic Church member to the Presidency.

At least nine conventions took action after John F. Kennedy won. These offered him their prayerful support but also reminded him of his promises to maintain Church-State separation.

A tide of concern moved through Southern Baptist life late in 1960. It was over the decline in seminary enrolments, and the fact that fewer young people reportedly were committing themselves to church-related vocations.

While giving still increased, its rate of gain was less than years before. Some asked if the Convention was entering a spiritual recession, but at year's end the number of converts by 32,000 churches was expected to reach 400,000.



Dean William Hugh McEniry of Stetson University, Deland, Fla., has been chosen president-elect of the Southern Association of Colleges and Secondary Schools. He is the first dean to be picked in 10 years. The Association, which met in Memphis, preposes accreditation standards for all high schools and colleges in the Southeast.—(BP)

The Baptist World Congress held its first meeting on South American soil. Among the 150,000 attending a Billy Graham rally at the Congress were several thousand Southern Baptists. A marked increase in Baptist evangelism was evident after the Congress in Brazil.

The Stewardship Commission took from the Executive Committee its role of stewardship promotion. This includes the Cooperative Program and Forward Program of Church Finance leadership.

Merrill D. Moore who handled the promotion work with the Executive Committee became the stewardship agency's executive director in Nashville.

The race issue affected Baptists in many states. "Sit-ins" by Negroes were noted at churches in Georgia, Tennessee, Florida, and Louisiana. Georgia Baptists did away with their Social Service Agency, after killing its report on public school integration. Tennessee and North Carolina Baptists said their institutions should decide for themselves whether to integrate. Baptists in Kentucky ordered their hospital trustees to integrate the hospitals.

Director C. C. Warren of Charlotte, N. C., reported on the 30,000 Movement. He said that this church enlargement program had resulted in 10,252 new churches and missions since its start in 1956. The first church and mission to be organized after its start were honored. The 30,000 goal is timed for 1964.

The Baptist Sunday School Board appeared to have won its point that its properties can not be taxed by the City of Nashville. A State Tax Board ruled for the Baptist Board although the city indicated an appeal to the courts.

In Washington, the Baptist Joint Committee On Public Affairs devoted a conference to study of the church and public tax issue. Baptists in Virginia heard a religious liberty report on what churches should pay in the way of taxes on their land.

The Home Mission Board reported over 2000 missionaries. Most of them are under joint appointment and salary with state Baptist groups. The Foreign Mission Board reported nearly 1500 missionaries. Both are new high totals.

Baptists reacted to the effort by certain religious denominations to grab tax support for their parochial schools. Several Baptist editors carried editorials about the efforts to secure federal funds for sectarian education.

The Southern Baptist Convention became the first religious denomination to install a teletype leased wire network. It linked states from the Atlantic coast to the midwest, giving them instant communication with each other.

The teletype service was patterned after inter-office networks of the airlines and after news wires maintained by Associated Press and United Press International.



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By Kendall Berry

Our Greatest Challenge

A study was made by an agricultural college of the production of 100 bu's of corn on 1 acre of land. Man contributed the labor. God contributed a few things, too: 4 million lbs. of water, 6800 lbs. of oxygen, 5200 lbs. of carbon, 1900 lbs. of carbon dioxide, 160 lbs. of nitrogen, 125 lbs. of potassium, 40 lbs. of phosphorus, 75 lbs. of yellow sulphur, 50 lbs. of magnesium, 50 lbs. of calcium, 2 lbs. of iron, and smaller am'ts of iodine, zinc, copper, and other things . . . 100 bu's of corn! Who made it?—Dr. Chas. M. Crowe, *Stewardship Sermons* (Abingdon Press).

Forget and forgive the wrongs you have suffered, and be sure that you do not offend or injure other people, and you will be in for a truly Happy New Year.
—Ralph C. Smedley

The fruit we wish to pick tomorrow lies hidden in the seed of today. The goals we are to reach and the problems we are to solve tomorrow depend upon today's diligence, hope, and faith, today's conviction of the almightiness of good.—Ralph E. Johnson, *Good Business*

A college president said to a class of graduating seniors not long ago this arresting statement: "It gets easier and easier for man to dominate his universe . . . and harder and harder for him to dominate himself."—Halford E. Luccock, *Christian Herald*

Attacking the "All-American Boy-Man image" in his feature, "Party of One" (*Holiday*, 12-'59), Clifton Fadiman has a good many things to say about the hollowness of our hero-making. Our insistence that our leaders—whether in politics, science, or other fields of endeavor—be shown to us as Huck Finn grown taller is fatuous, says Fadiman. "When our great political leaders are never shown except grinning," he goes on, "the unworthy but natural suspicion arises that they are unaware that it is largely up to them to see that the earth is not blown up. . . . Do we want our scientists to waste their time in approachability? Do we really care that they have wholesome hobbies and the mandatory five healthy children? . . . Shouldn't they be let alone so that they can do their work instead of being compelled to placate us with that ole fishin' pole? . . . Civilizations are measured in many ways. One is by the height of their heroes. We might keep that in mind whenever we find ourselves falling for the grin, the studied bad grammar, the Good Guy approach, the fishin' pole and the freckles."

During 1960 many Southern Baptist leaders have been unusually concerned about the diminishing increase of gifts through the Cooperative Program even though designated gifts have continued to increase at about the same, or to an even greater, percentage that has been experienced throughout our Convention for an number of years.

Now we all know that various approaches may be taken, and charts may lead us one way or another, depending upon how much emphasis we place in the numerous figures that we employ in our graphs.

The old adage that "figures don't lie" is still as true as ever; but, in like manner, we may be prone to become discouraged



Kendall Berry

too quickly if we only study one side of our multi-faced denominational work now carried on by people called Southern Baptists.

The same God, who has allowed us to grow so much and make such progress in the past few years, is still on his throne, directing every turn of the universe and every action of mankind. We, of so little faith, need to put forth greater effort in seeking God's will in our lives and in our time.

Baptists have truly been favored during the past several decades, for which we should be most thankful. It is no time for us to think of ourselves as something special, or even as being favored over any other group; but rather a time when we need to get back to that old time zeal for winning lost men to our Saviour, forgetting the frills, comforts, or even the esteem with which we hope our fellow man holds us.

Of course, that does not mean that we

Mr. Berry, chairman of the Executive Committee of the Southern Baptist Convention, is a layman. His home is in Blytheville, Arkansas.

as Baptists should not be honorable, upright, and cooperative with others in seeking to do good on this earth. It does mean, however, that the *motive* behind what we do must be right. Indeed, we must give ourselves over completely to the will of God before we can possibly do our best work for Christianity as individuals or as a denomination.

As has been the case with numerous other groups, as history plainly reveals, we will no longer experience the progress our denomination could enjoy, unless and until *our main purpose* as Baptists is to serve God for the sake of helping to bring a lost world to Christ rather than for one instance ever making our primary purpose an attempt to build up a great religious group. Let's put first things first: *Christ for all men*, and all these other things will take care of themselves as we lose our will in that of our heavenly Father.

It certainly ill-behooves a layman from ever offering any criticism of our dedicated pastors throughout our Convention; but maybe some attention should be brought to bear upon the many pressures that often catch so many of our leaders in their grip until it becomes hard to distinguish what the will of God really is. We get into building programs, and God certainly wants us to honor him with worthy churches. We get so engrossed in our own local programs that we often cannot see the great need that is so urgent out on the mission fields, home and foreign, and surely God does not want any group to neglect the local situation. We get so worked up over organization that we often have no time to think about the problems and needs elsewhere, and this is no condemnation of organization. Organization has been a boon to Baptists, but let's not get so over-organized that we forget the purpose of that organization.

As God sits on his throne waiting for us to seek his divine will, why then do we stumble and falter, worrying about diminishing revenues and less conversions? God is ready, able, and willing to help us to see the light, his way, in a manner so magnificent that none of us has ever even dreamed of what we as Southern Baptists can do if we but get on our knees and seek his will in all that we do.

We preach full submission to God's will, but are we practicing what we preach? Regardless of what we want; regardless of the position it may place some of us in, exalted or abased; regardless of our own egotistical opinions, as pastors, laymen, or denominational leaders, regardless of petty jealousies among churches and even our denomination agencies; yea, regardless of the cost: the sooner we seek God's will in unison the

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The Coin Has Two Sides

Nonresidents overload our church rolls. One family in four moves each year. Many of these families are young people. Future vitality of the churches is imperilled if these young people are lost to service. More than two and a half million Southern Baptists are classified as non-residents. They do not have membership in a church where they reside. Each year's largest losses come from these non-residents. Perhaps many are like the one about whom the story is told. He didn't attend church anywhere. He had never transferred his membership to a church in the community to which he moved even though he was only a few blocks away. When urged to attend his excuse was, "I would, but I live too far to walk and too close to drive."

We have nearly 200,000 Baptists in Tennessee whose membership is not in a church where they now live. We don't know how many are making foolish excuses for non-attendance. Few can find real justification before the Lord for their non-resident status

Our Faith Determines Our Future



"NOW FAITH IS THE ASSURANCE (THE CONFIRMATION, THE TITLE-DEED) OF THE THINGS [WE] HOPE FOR, BEING THE PROOF OF THINGS [WE] DO NOT SEE AND THE CONVICTION OF THEIR REALITY... FAITH PERCEIVING AS REAL FACT WHAT IS NOT REVEALED TO THE SENSES" — HEB. 11:1 (AMP N.T.)

no matter where they are. Every church has responsibility to remedy this situation. It should be realized both for people moving into its neighborhood and for those moving away. Members who move away should be followed up by letter encouraging them to find a new church home. They should be urged to transfer their membership to the Baptist church in their new location. This part of the responsibility has not been recognized as much as that of going after new Baptists who have moved into the area of the local church.

There are two sides to this coin, neither of which should be overlooked by pastor and church.

Baptist Conscience Speaks Up

Baptist leaders have taken a straight from the shoulder shot at wrong financing of a Baptist institution in Missouri. Unless the Missouri Baptist Hospital at St. Louis returns \$30,000 beer money pledged by Anheuser-Busch foundation, and also sees fit to reject \$662,351 federal funds coming through a Hill-Burton grant, the Missouri Baptist Convention will be asked to terminate relationship with the hospital. It has been operated by a self-perpetuating board of managers but the Convention has given varying amounts for the hospital's support each year.

Convention leaders are embarrassed that this hospital which has had a working connection with Missouri Baptists over the years has violated the principle of separation of church and state and has also accepted other funds which tend to compromise their fight against alcohol. Baptist conscience now is saying, "Get in line with Baptist principles or stop using the Baptist name!"

Collection Plate In Reverse

When collection plates were passed by ushers in a service the other day at Perrin Air Force Base chapel out in Texas, people in the pews were asked to take out instead of put in. Five dollar bills were heaped up on the plates. An anonymous Christian was furnishing funds to help less fortunate families. Everybody was asked to take a bill and use it to help give others a joyous Christmas. All the donor asked, the

chaplain explained, was that Matthew 25:40 be read by the one taking a bill and that he write an anonymous letter telling how the money was used.

Only 88 out of the 130 people present accepted the offer and took one of the \$5 bills. "Some were skeptical of the whole thing," the chaplain said, "others were just plain flabbergasted—you should have seen their faces!"

When we come face to face with generosity in this world it seems incredible. People are skeptical of \$5 bills offered them to help someone else. The atmosphere of our age is against it. But there is a goodness, transcending all human generosity. The most real thing in the universe, is the grace of God in Jesus Christ. God says "take Him, and through Him help others."

CHURCH UNITY: Good or Bad?

Recent Events

Two significant events have occurred during the past few weeks. One was the meeting between the Archbishop of Canterbury and the Pope of Rome, an unprecedented event in church history. Never before had a primate of the Church of England visited a supreme ruler of the Roman Catholic Church. The second event was the proposal by Dr. Eugene Carson Blake that four of the nation's largest Protestant denominations form a merger to produce a new Protestant communion with more than 18,000,000 members. Dr. Blake's proposal came at the Triennial General Assembly of the National Council of Churches which met in San Francisco. He is a former president of the Council.

Both of these events fall into the pattern of the ecumenical movement. The term comes from the Greek word "oikoumene" which means "the whole inhabited earth, the world." Webster defines ecumenical as "general; world-wide in extent, influence, etc."

The ecumenical movement is perhaps best known through two Councils. The first of these is a national organization, while the other is international. The national organization first saw the light of day in December, 1908 in Philadelphia, Pennsylvania. It was christened the Federal Council of Churches, and had as its stated object "to express the fellowship and catholic (universal) unity of the Christian church . . . to bring the Christian bodies of America into united service for Christ and the world . . ." In 1950 the name was changed to the National Council of Churches. The international organization is known as the World Council of Churches, and was formally constituted in Amsterdam, Holland in 1948.

Reasons Given

Advocates of the ecumenical movement usually give three principal reasons for its necessity:

(1) *The world situation.* Today tremendous movements threaten Christianity. Paramount among these is communism with its philosophy of dialectical materialism. This atheistic movement has engulfed a large segment of the world's population. Proponents of ecumenism contend that the churches must unite and present a common front against this enemy.

(2) *The oneness of Romanism.* Through the illusion of size and unity this church has exerted tremendous pressure in political circles to obtain concessions favorable to its program. Advocates of the ecumenical movement claim that Protestantism must speak with one voice and act with united

By James E. Singleton

purpose if it is to compete with the secular power of the Roman Catholic Church.

(3) *The prayer of Jesus.* Perhaps the most powerful motive for the formation of a world-wide church comes from the interpretation that is placed on passages such as John 17:22 where Christ prays, "that they may be one, even as we are one."

Results Expected

What form is the ecumenical movement expected to take when it is fully matured? The old Federal Council of Churches was ostensibly begun as a service movement to foster relations between Christian churches, and to unite them in common causes whenever feasible. The World Council was set up as an advisory council which would aid in solving problems of mutual interest and concern.

But even in the early days of these movements there were those whose vision went beyond spiritual unity, and who could see on the horizon an organic unity of all

Rev. James E. Singleton is pastor of First Baptist Church, Shelbyville.

churches. Dr. Ivan L. Holt, a former president of the Federal Council, is quoted as saying: "The Protestant churches must first unite. Then a Catholic Protestant Church could meet the Greek Catholic Church and the Roman Catholic Church and work out a plan for a World Christian Church." The same thought has been expressed by Dr. G. Bromley Oxnam, a bishop of the Methodist denomination, and others.

This aspect of the ecumenical movement, however, was largely minimized in the early days. The reason is obvious: many communions would not have lent their influence to these Councils had their adopted goals been the ultimate reconciliation of Protestant communions and the Roman Catholic Church. But now that the movement has established itself it becomes more bold, as can be witnessed by pronouncements made in the recent Triennial General Assembly of the National Council of Churches.

Rejection Announced

What has been the Southern Baptist position in regard to the ecumenical movement? In 1950 the following resolution was adopted at the Southern Baptist Convention: "We believe that Southern Baptists have spoken in clear tones that they do not desire to align themselves in this sort of artificial unity (i. e., the National Council and the World Council). Strong committees in 1914, 1919, and 1938 presented reports to the convention relative to this matter. We do not believe that Southern Baptists will ever enter into any sort of organic connection with the Federal (this was before the name was changed) or World Council in the vain hope that it will promote spiritual unity."

Rejection Explained

Why have Southern Baptists taken this position? Many reasons could be given, and perhaps some would stress one more than

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Tennessee Topics

D. P. Brooks is the new pastor of Friendship Church, Bledsoe Association. He is editor of Young People's Lesson Courses, Baptist Sunday School Board. A native of North Carolina, he has served 12 years as an associate in the Sunday School Department of that state. He is also a graduate of Wake Forest College and Southern Seminary.

Big Hatchie Association—Elim Church has called Bill Denston as pastor. He is a student at Union University. E. A. Lindemann has resigned at Walnut Grove Church, and accepted a pastorate in Fayette County. L. D. Kennedy, pastor of Calvary Church, Brownsville, is the new associational Training Union director.

Cecil Farmer is the new pastor at McMahan Calvary Church, McMinn County.

McCalla Avenue Church, Knoxville, with A. C. Walker, pastor has voted to issue bonds amounting to \$125,000 for building purposes.

First Church, Maryville, ordained three new deacons. They were: D. K. Thomas, Warren Brooks, and Tommy Woolf.

Dr. Charles Trentham, pastor of First Church, Knoxville, conducted an impressive ordination service for five deacons: George P. Turley, Robert S. Hutchinson, Roberts V. Weaver, Russell E. Allen and William A. Fortune.

Jefferson Association—Bill Jenkins, a student at Carson-Newman College, is the new pastor at Buffalo Grove. Dumplin Church has called Wayne Price, Jefferson City, and he has accepted. Wayne Hill has resigned as pastor of Pleasant Grove Church, Hayworth, and plans to continue his studies at Carson-Newman. Kenneth Richey has resigned as pastor at Talbott to accept a position in Georgia as educational director. Talbott has recently built a new pastor's home.

Rev. and Mrs. William P. Carter, Jr., missionaries to Chile, have returned to the states for furlough and may be addressed at 115 W. 11th St., Johnson City, Tenn. He is a native of Sumter, S. C.; she is the former Kate Gallaway of Knoxville, Tenn.

Mr. and Mrs. Fred L. Hawkins, Jr., missionaries are resuming their work in Rio de Janeiro, Brazil, after furlough in the states. Their address is Caixa Postal 320, Rio de Janeiro, Guanabara, Brazil. He is a native of Leaksville, N. C.; she is the former Mariruth Barker of Maury County, Tennessee.

Pastor Robert W. Campbell of First Church, Gleason, reports a wonderful day Sunday, December 4. Judy Dunn, age 16, surrendered to mission service and also during the same service Delorus Taylor, 17, surrendered her life to special service. Both of these fine young ladies are active in the church and attend Gleason High School.

Rev. H. D. Hagar has resigned as pastor of First Church, Cumberland City, after five years service there. His address is Route 2, Martin, and he is available for supply or such work as the Lord may lead.

The following have been elected to serve as deacons at Hermitage Hills Chapel, Nashville: J. B. Jones, Cecil Davis, Harry Alexander and John Hoffman. Hermitage Hills is sponsored by Lockeland Church.

Alley Ernest Kelley, 69, retired Chattanooga businessman, died December 22. He was a deacon in Hughes Avenue Church.

Mrs. Minnie Ogle Whaley of Knoxville died December 22. She was the mother of Rev. Ben Whaley, Powell, and Rev. James E. (Ed) Whaley, Sevierville.

Selph To Receive Degree



NEW ORLEANS, La.—One Tennessean is among the 47 candidates for degrees and awards at the mid-term commencement exercises January 17 at New Orleans Baptist Theological Seminary.

Dr. J. Ralph Noonkester, president of William Carey College, Hattiesburg, Miss., will deliver the commencement address, and Dr. H. Leo Eddleman, seminary president, will present the degrees and awards.

The graduate from Tennessee is J. P. Selph, Covington, who will receive the Bachelor of Divinity "With Greek and Hebrew."

Canaday Leaves 12-Year Pastorate To Serve In Johnson City

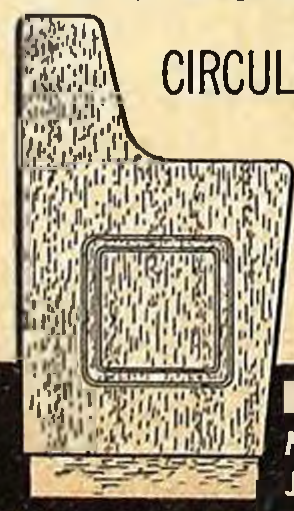
Rev. James Canaday who becomes pastor of Central Church, Johnson City, January 15, has been pastor of Calvary Church, Jackson for the past twelve years. During his ministry at the Jackson Church a three story educational annex has been constructed, debt free. The Cartmell Street Chapel has also been established. He is past moderator of the Madison-Chester Association, a former trustee of Baptist Memorial Hospital, Memphis, and Union University, Jackson and has served as the Vice-president of the Tennessee Baptist Convention.

Canaday is a graduate of Carson-Newman College and Southern Baptist Seminary. Other pastorates served in Tennessee have been at Manchester and First Church, Lawrenceburg.

Mrs. Canaday is the former Ellen Boggs. They have two children, Timothy 11, and Carol 6.

At the Johnson City Church he will succeed Dr. James Cox, who became a member of the Southern Baptist Seminary staff at Louisville, Kentucky in September, 1959.

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Fairlawn Church, Memphis Breaks Ground For Bldg.

Fairlawn congregation broke ground for a new \$90,000 educational building, December 18. John L. Gilbert, pastor, invited all the 970 members of the church to bring a shovel and turn the earth together.

The new building will be red brick to match the present church building. It will house four departments of the Sunday school, provide 34 classrooms, a kitchen and fellowship hall. It is the second of four proposed units for the church and will bring church property value to \$250,000. It will be connected with the present building by a covered walkway.

The church at 2016 Pendleton, is now seven years old. Gilbert is the first and only pastor for Fairlawn. He is married to the former Ann Mary Derrick of Memphis. They have four little girls and live at 2957 Southwall Cove.

Sunset, Memphis Has New Building

The congregation of Sunset, met for the first services in their new red brick building the first unit of an extensive building program, at 11 a.m., December 18.

The new building, seating 200, is centrally air conditioned and heated.

Sunset was established as a mission of Poplar Avenue Church, Memphis, in June, 1959. Rev. William J. Greene has served as pastor since its beginning.

At 2:30 p.m. the building was dedicated. The service was presided over by its pastor. Gerald Martin, pastor of Poplar Avenue Church, brought a message and others on the program were Greer Garrett, pastor of Richland Church, and William C. Bateman.

Building committee chairman is J. J. Wright. Other members are A. G. Millikan, Felton Byrd, Euell Teague and Floyd Holder.

An important fact in the history of the church is that its 7½ acre tract is debt free.

Gene Crane, who has served as minister of education at Parker Memorial Church, Anniston, Ala. the past two years, has resigned effective January 1 to return to Southwestern Seminary, Fort Worth, Texas, to work toward the Doctor of Religious Education Degree. Before going to Alabama he was director of Adult work in the State Training Union Department, Nashville. He has also served on the staff of First Church, Jackson, Tenn.

First Church, Jackson, has elected the following men to serve as deacons: C. T. Arnold, Jr., Jack Brown, Fred Cook, N. B. Curry, Bradford Duncan, J. M. "Bud" Kelly, Grady Powell, Ben Seward, Robert Siler, G. L. Tapp, and Robert Thomas.

Royal Ambassadors To Buy Boat

By next Fall 2,000 Tennessee boys can say, "My dollar is helping a missionary from my state witness to the people on Lake Tanganyika in the heart of Africa," according to Roy Gilleland, Jr., Royal Ambassador Secretary for the Tennessee Baptist Convention.

"The offering at the 8th Tennessee Royal Ambassador Congress will be used to buy a 16-foot boat and a 40 horsepower outboard motor for Carlos Owens, missionary to Tanganyika," Gilleland explained.

The boat, to be named "Majumbe," Tanganyikian for "Messenger" or "Ambassador," will be on one of the floats in the parade opening the State RA Congress in Maryville, Tenn., March 31. The name, printed on each side of the boat will be framed by the outline of the State of Tennessee; the bow will bear an RA insignia

and the stern the Brotherhood insignia.

"Maximum gift accepted from any boy will be one dollar. Only the first 2,000 boys contributing will have a part in buying the boat," Gilleland said. "Many of the chapters send their Congress offering in before the meeting," he added.

Owens will attend the Congress and the boys will witness the presentation of their gift. Others on the program will include Davie Hoy, magician and entertainer who is a Foreign Missions volunteer; and Jack Hamm, religious cartoonist. "Christ For the World Now" a missions pageant directed by Cecil McGee, drama consultant for the Baptist Sunday School Board, will be presented.

Gilleland expects attendance to pass the 3,000 mark. Over 2,700 attended the Congress held in Chattanooga last Spring.

Our Greatest Challenge

(Continued from page 3)

greater will be the rewards and the more quickly will those rewards be reaped—maybe not for any one individual but for all mankind for now and throughout eternity.

God is still on his throne, ever seeking a generation to do his will and put forth every effort to Christianize this lost world. Our opportunity is *today*. Life is so short. We can do so little by ourselves, but with God's help there is no limit. Shall we offer ourselves, in all sincerity? God will do the rest.

There has never been a greater challenge to any people than that offered the leadership of Christians. The challenge is to the leaders of the Southern Baptist Convention. Countless church members back in the grass roots sections are ready and willing to follow a greatly inspired leadership; and many, many millions of others will join in such a movement. Shall we miss this big opportunity, or shall we step upon the altar of God, willing to be criticized, ridiculed, and even martyred for so great a program?

Let's put first things FIRST, and other things will fall in place if we but place our faith in the Redeemer we preach to others. It's time to *practice* what we *preach*; it's time for *action*. This is *our day*. If we do not take up the banner and go forward, God will necessarily have to extend the challenge to others, and we of all people will be most miserable should we fail NOW!

No, the greatest problem facing Baptists,

as well as all Christians, is not less revenues than we had anticipated. The greatest thing in any human being's life is, today as always, what are we doing with Christ? Complete submission to the will of God will solve all the ills of mankind today, individually or collectively. You may say, but we can't reach all men in so short a time. Maybe not and maybe so, but those we do reach, even ourselves, will rise up and call us blessed in eternity.

Christ is truly the answer to the world situation; but, more important, he is the answer to our needs as individuals. Let's start with our own lives with a sincere and more consecrated devotion to God and full attempt to finding his will for each of us as we go about our daily tasks. It could be the beginning of a complete change in world tensions, and more assuredly our own.

This is not an appeal to sinners, but rather a re-evaluation of each of us as Christians. If every Southern Baptist would but adopt this idea, this whole world could be turned upside down for Christ. Will you do your part?



The
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MONDAY AFTERNOON, JANUARY 16

Theme: "THE CHURCH'S OBLIGATION TO THE EVANGELIZED"

- 2:00 Song Service Frank Charton
2:10 Devotion W. Fred Kendall, II
2:20 "The Church and the New Member" Ansell T. Baker
2:45 "The Deacon Led Spiritual Growth Program"
Howard Foshee
3:15 Song
3:20 Announcements
3:25 "The Pastor and the Non-Resident Member"
J. G. Miller
3:50 Special Music
3:55 "All At It, and Always At It" Robert G. Lee
4:30 Benediction

MONDAY EVENING, JANUARY 16

Theme: "THE CHURCH'S OBLIGATION IN EVANGELISM"

- 7:00 Song Service Frank Charton
7:10 Devotion Charles O. Dinkins
7:20 "The Supreme Mission of the Church—
Soul-Winning" F. M. Dowell, Jr.
7:50 Song
7:55 "The Pastor's Supreme Obligation—
Developing Soul-Winners" David R. Walker

- 8:25 Song and Announcements
8:30 Special Music
8:40 "The Supreme Objective
Winning the Lost"

TUESDAY MORNING

Theme: "The Church Strengthened Through"

- 9:00 Song Service
9:10 Devotion
9:20 "Strengthened Through"
9:50 "Strengthened Through"
10:20 Song
10:25 Announcements
10:30 "Strengthened Through"
1. Census
2. Using the Plan Book
3. Value of a Two-Week
4. Deacons' Pre-Revival
5. The Sunday School
6. Planned Revival Visitation
7. Public Relations in
11:15 Special Music
11:20 "Strengthened Through"
12:00 Benediction

STIC CONFERENCE

Nashville — January 16-17, 1961

EVANGELISTIC CHURCH

TUESDAY AFTERNOON, JANUARY 17

Theme: "THE CHURCH STRENGTHENED FOR
EVANGELISM"

f the Sermon—

Robert G. Lee

G, JANUARY 17

thened in EVANGELISM"

Frank Charton

W. A. Farmer

togetherness"

W. Fred Kendall

e Baptist Jubilee Revival"

Eual F. Lawson

- 1:30 Song Service Frank Charton
1:40 Devotion Paul J. Harting
1:50 "Prayer—A Resource in Evangelism" . . Charles S. Bond
2:20 "A Compassionate People—A Resource
in Evangelism" Harold J. Purdy
2:50 Song
2:55 Announcements
3:05 Special Music
3:15 "The Holy Spirit—A Resource in Evangelism
Raymond I. Sanderson
3:45 Prayer Service



ATCHLEY



LEE



KENDALL, II



COMBS

eparation:"

Bill Atchley

W. M. Grogan

Revival . . . Kenneth Combs

sitation . . . James M. King

olment Program

William S. Bates

ion . . . M. Dale Larew

ival . . . Clarence Akridge

ne Message We Preach"

W. A. Criswell

TUESDAY EVENING, JANUARY 17

Theme: "THE CHURCH IN EVANGELISM"
NOW OR NEVER"

- 7:00 Evangelistic Song Service Frank Charton
7:25 Devotion James K. Simmons
7:35 "Blood On Our Hands" Eual F. Lawson
8:05 "There Is A Hell" Jarry Autrey
8:35 Song
8:40 Special Music
8:45 "There Is A Saviour" W. A. Criswell



CHARTON



DINKINS



BATES



FARMER



GROGAN



MILLER



FOSHEE



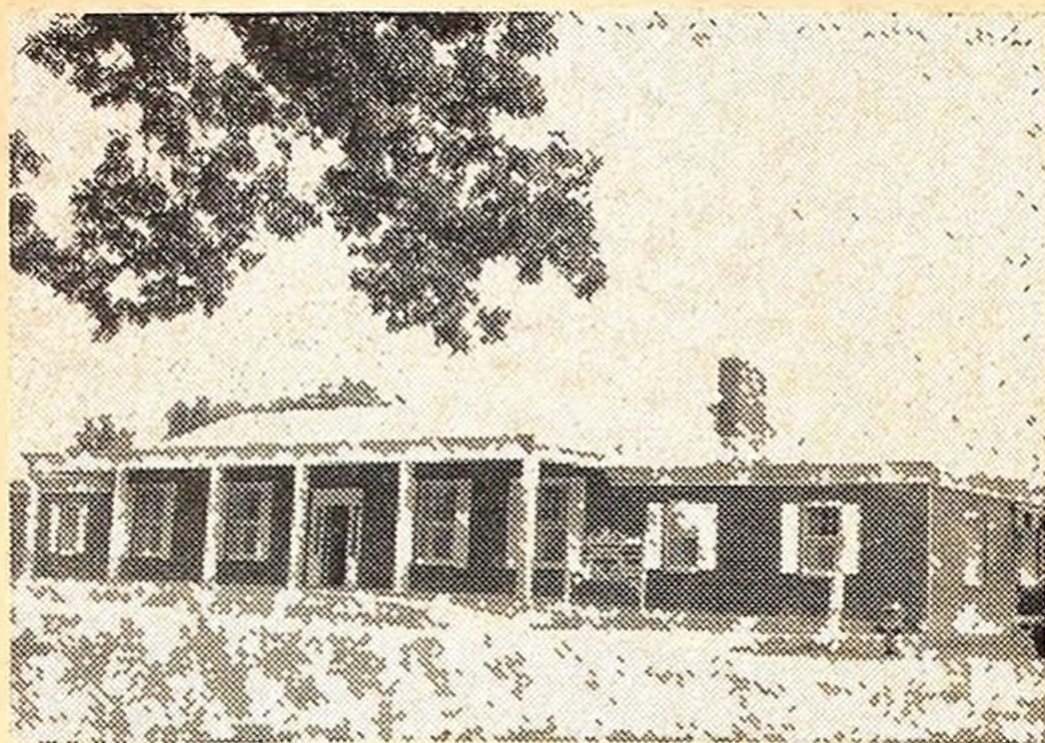
HARTING



SANDERSON

A Dream Comes True

On October 2, 1960, a dream came true for students and friends of the Baptist Student Union at the University of Tennessee Martin Branch when a new Student Center for Baptist students was dedicated.



Baptist Student Center, University of Tennessee, Martin Branch.

This dream was realized because of the hard work and combined efforts of many people. The enthusiasm of Miss Clarice Thomason, Baptist Student Director, was so contagious that students and alumni gave sacrificially.

The churches of Weakley and Beulah Associations gave generously to the building fund. A Steering Committee from the two Associations worked with the Tennessee Baptist Convention in the planning of the

construction and furnishing of the building.

The lot, building, and equipment are valued at forty-four thousand dollars. Of this amount, the local groups gave fifteen thousand and the Tennessee Baptist Convention gave twenty-nine thousand.



Joe Hudson, president of Baptist Student Union at Martin, in the work room of the Student center.

The building will be used by students for daily discussion groups, personal conferences, and fellowships. As they use it for a place of prayer and work during the week, they will be better prepared to serve and to enlist fellow students in the activities of the local churches.



Lounge at Student Center . . . Miss Clarice Thompson, student director at Martin, and Charles Wingo, pastor of First Church, Martin.

Tennessee Women Enrolled In Southern Seminary

Please clip this listing and file with the one which appeared in the December 1 issue of *Baptist and Reflector* carrying wo-

men graduate students from other schools. These may be addressed at 2825 Lexington Road, Louisville 6, Kentucky.

Name	Home Town	Birthday
Miss Carolyn D. Blevins	Knoxville	Dec. 27
Miss Mary Ann Cheely	Clinton	Apr. 7
Mrs. Carolyn D. Richardson	Knoxville	Mar. 11
Miss Fleda Pauline Roberson	Cookville	Feb. 1

1961 Home Mission Graded Series

THEME: OUR BAPTIST HERITAGE IN MISSIONS

January is the month to prepare for study of these splendid Home Mission Books. All books and teacher's guides at prices listed may be secured from your Baptist Book Store.

For Adults:

THE DREAMER COMETH

W. A. Carlton

How the dream of Luther Rice is coming to full fruition as the work of the Southern Baptist Convention continues to grow in outreach and depth. (22h) Paper, 75¢ Teacher's Guide (22h Paper, 25¢)

For Young People:

HIS TO COMMAND

Harold Dye

Thumbnail sketches of home missionaries among various races today show young people the results of the planting of the seeds of the gospel by Baptists (22h) Paper, 75¢. Teacher's Guide (22h) Paper, 25¢

For Intermediates:

NO GREATER HERITAGE

A. B. Cothron

Dan learns through research and writing articles for his church paper that his church today owes much to early Baptist preachers and missionaries. (22h) Paper, 50¢ Teacher's Guide (22h Paper, 25¢)

For Juniors:

SAWGRASS MISSIONARY

Elizabeth Provence

Boys and girls visit the Seminole Indians in Florida and learn about Willie King, an Indian who was one of the first missionaries there. (22h) Paper 50¢. Teacher's Guide (22h) Paper, 25¢

For Primaries

BLUE FLOWER

Jacqueline Durham

The Indians called her "Blue Flower." Primaries learn her real name is Pauline Cammack and that she tells the Indians about Jesus. (22h) Paper, 50¢. Teacher's Guide (22h) Paper, 25¢

The following filmstrips are also available at the Baptist Book Store:

BLUE FLOWER AND THE PUEBLO INDIANS (Primary)

A filmstrip about the work of a pioneer missionary among the Indians of New Mexico to be used as a teaching aid for the Home Mission Graded Series Primary book.

THE FIRST AMERICAN (Junior)

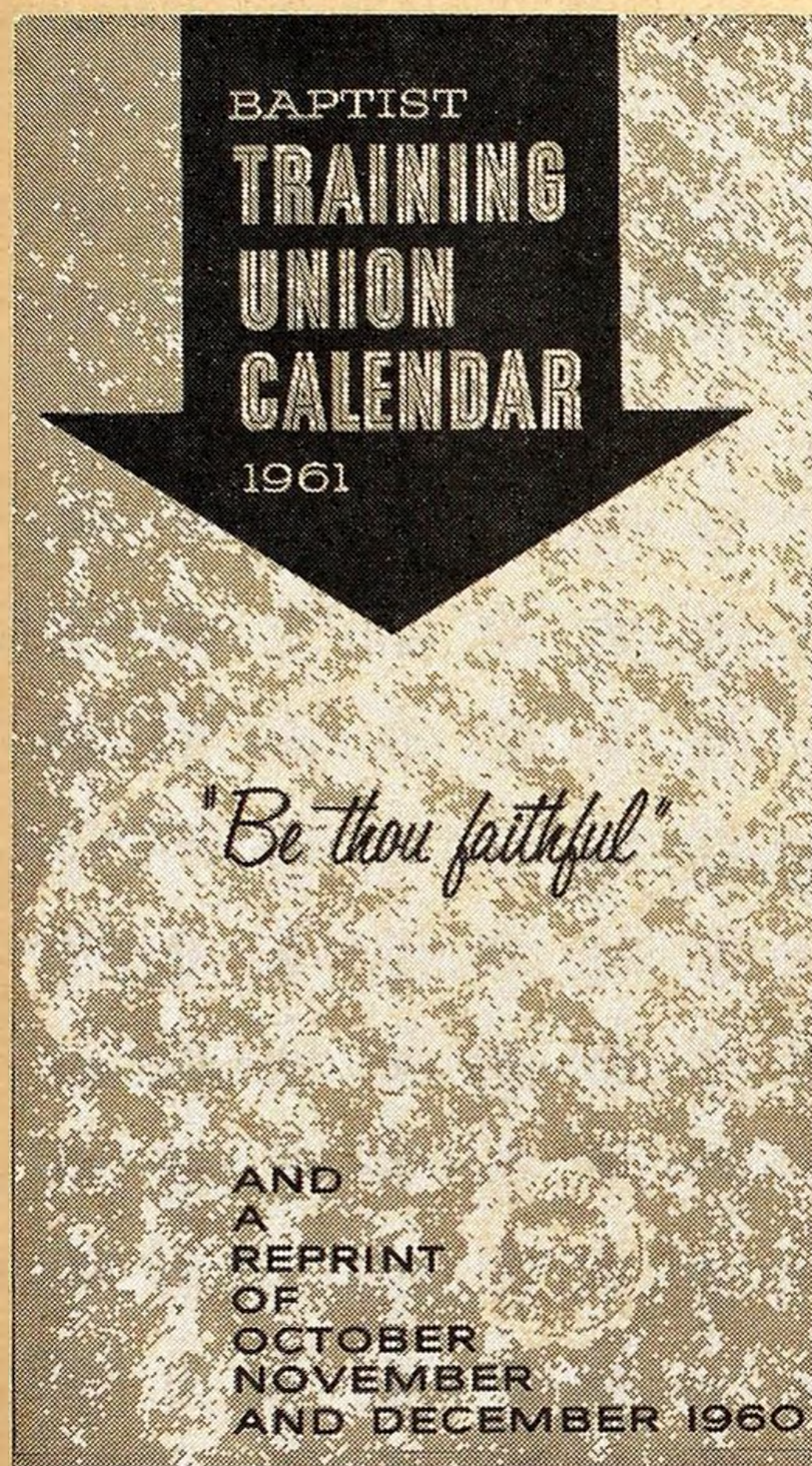
About Indians all over the United States, how they live and how their lives have been changed by the Jesus story.

PRICELESS HERITAGE IN HOME MISSIONS

(Intermediates, Young People, Adults)

The heritage of an unfinished task - that of claiming our land for Christ - is the theme of this filmstrip.

Training Union Theme—1961



"Be thou Faithful"

Scripture Reference: Rev. 2:10

Objective: Through an increased understanding of some ways Christians can prove their loyalty to Christ, to develop attitudes, appreciations, and habits which encourage maximum faithfulness.

JANUARY

Theme: "Search the Scriptures"

Scripture Reference: Acts 17:11

Objective: Through an increased understanding of the nature of the Bible, to learn more effectively to interpret and apply its truths in daily life.

FEBRUARY

Theme: "Be ye transformed"

Scripture Reference: Romans 12:2

Objective: Through an increased understanding of the nature and source of spiritual power, to learn to utilize more effectively available power in coping with problems in certain areas of life.

MARCH

Theme: "Contend for the faith"

Scripture Reference: Jude 3

Objective: Through a study of some basic biblical doctrines, to gain a better understanding of what it means to become a Christian.

APRIL

Theme: "Make full proof of thy ministry"

Scripture Reference: 2 Tim.: 4:5

Objective: Through an increased under-

standing of some problems frequently encountered in soul-winning, to develop greater skill in seeking to win the lost to Christ.

MAY

Theme: "Choose you this day"

Scripture Reference: Joshua 24:15

Objective: Through an increased understanding of some qualities and responsibilities of a Christian home, to make our own homes more Christian.

JUNE

Theme: "Be ye holy"

Scripture Reference: 1 Peter 1:16

Objective: Through an increased understanding of the nature of the Christian life, to learn more effectively to apply Christian principles in some important areas of life.

JULY

Theme: "Fear God. Honour the King"

Scripture Reference: 1 Peter 2:17

Objective: Through an increased understanding of the source and nature of freedom, to learn to strive more effectively to preserve true freedom in American life today.

AUGUST

Theme: "Love one another"

Scripture Reference: John 15:12

Objective: Through an increased understanding of the nature of Christian love, to learn more effectively to express true love in some important areas of life.

SEPTEMBER

Theme: "Strengthen thy brethren"

Scripture Reference: Luke 22:32

Objective: Through an increased understanding of the true nature and purpose of a church, to improve the ministry of our own church.

OCTOBER

Theme: "Bear much fruit"

Scripture Reference: John 15:8

Objective: Through an increased understanding of the meaning of stewardship, to learn to become better stewards.

NOVEMBER

Theme: "Exalt his name together"

Scripture Reference: Psalm 34:3

Objective: Through an increased understanding of the nature and purpose of our denomination, to help our church to co-operate more effectively in Southern Baptist life and work.

DECEMBER

Theme: "Look on the fields"

Scripture Reference: John 4:35

Objective: Through an increased understanding of the challenge of world missions, to give greater support to our program of foreign missions.

The Eternal City

John, the beloved disciple, in Revelations 21: 19-20, endeavors to express in human language the most transcendent, spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of



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foundations of the walls of the everlasting city, the city of our resurrection hope.

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Heb. 11:4

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CHURCH UNITY:

(Continued from Page 5)

another, but the following seem to be a summation of the fears of Southern Baptists concerning the ecumenical movement:

(1) *Liberalism*. Forgetting for a moment such Baptist distinctives as believer's baptism and the autonomy of the local church, let us inquire as to the position of the Councils concerning the ultimate question in any so-called Christian movement: "What think ye of Christ? Whose Son is He?"

Article I of the Constitution of the World Council affirms: "The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour." This sounds good, but what does it mean? Does it conform to the historic Christian position concerning the Person and work of Christ. Does it mean that Christ is the second Person of the Godhead, co-equal and co-eternal with God the Father?

An additional statement in the Constitution reads: "That the World Council does not concern itself with the manner in which the Churches will interpret the foundation." Thus, what is affirmed in the confession of faith is negated by this added comment.

Dr. J. Marcellus Kik, associate editor of "Christianity Today" in his book *Ecumenism and the Evangelical*, asks penetratingly: "To what Christ will ecumenicity cleave? Is it the human Christ of the modernist—an individual without pre-existence, incarnation, and virgin birth? Is it the mythical Christ of Bultmann—a person stripped of all supernaturalism? Is it the synthetic Christ of Professor John Knox a man whom the community elevated to a symbol? Is it the metamorphosed Christ of Tillich—a human person who became divine? Or is it the Christ revealed in Scriptures—the second person of the Trinity, God-incarnate, Son of the living God, virgin born, Head of the

Church, and Lord of the nations? What Christ will receive the pre-eminence in the ecumenical movement? Is there one Lord or many?"

(2) *State churches*. Included in the World Council of Churches are state churches. This violates the Baptist distinctive of separation of church and state.

(3) *A super-church*. The announced aim of many leaders in the ecumenical movement is the formation of a super-church, a type of non-papal Vatican. This type of organization would control the outlets for the proclamation of the Gospel, and also the location of churches.

(4) *Roman Catholicism*. Many leaders in the two Councils envisage an ultimate union with Roman Catholicism. Since Rome's boast is that she does not change, this reconciliation would have to be effected by compromise on the part of Protestant communions.

There can be no fellowship, however, between evangelical churches which believe in the final authority of Scripture and salvation by grace, and the Roman Church which believes in papal infallibility and salvation by grace plus works.

Resources Needed

What is needed if the church is to successfully meet the demands of the day?

(1) *Spiritual unity*. The Southern Baptist Convention in 1940 adopted the following resolution: "... permit us to express the sincere desire of our hearts that the followers of Christ may all be one, not necessarily in name and in a world organization, but in spiritual fellowship with the Father and the Son. If Christ dwells in our hearts by faith, we shall be brought into a spiritual unity that cannot be broken. We invoke the blessings of the triune God upon all who name the name of our Lord Jesus Christ."

This attitude more accurately reflects the prayer of our Lord in John 17 than does an organic union of all churches.

(2) *Spiritual power*. A dear old Methodist minister friend of mine used to say: "It does not matter how many cylinders there are in a car if there is no gas in the tank or spark in the plug." Then he would continue: "It does not matter how many churches we bring together if we lack spiritual power. Our influence will still be negligible." Perhaps he realized more fully than most the truth expressed by that Old Testament prophet Zechariah, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zechariah 4:6b).

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By Oscar Lee Rives

The First Of His Signs

TEXTS: John 2 (Larger)—John 2:1-11 (Printed)

This is the second lesson of the series, "The Gospel of John." The series will continue through Easter Sunday (April 2). The Gospel is admittedly an interpretation in which the writer emphasizes the divinity of Christ without at the same time losing sight of His humanity. If the writer is John the Apostle, and there are excellent reasons for so thinking, the Gospel portrays unusual insights into Jesus' character and ministry for he enjoyed the intimacy of the inner circle along with James and Peter. His purpose is expressly stated (Jn. 20:31) which gives the Gospel particular value in terms of evangelism or personal soul-winning. The divinity of Christ, then, and the means of possessing eternal life through faith in Christ, should be kept before us as we proceed in the study of the forthcoming lessons.

The lesson has to do with Jesus' "signs"

or miracles. Robertson reminds that the modern approach is through the person of Christ. "If he was in reality the Son of God, it is not surprising that he should exercise the power of God. The remaining difficulty lies in the relation of God to the world. If God has not exhausted his power in the laws of nature known to us, we may not limit the expression of his will. The more real and spiritual God is, the less reason we have for denying his power in nature."

Present at a Wedding (vv. 1, 2)

The Lord of life graced a wedding with His gracious presence. He was no recluse, withdrawing from contacts with people or absorbed too deeply in religious problems to neglect or ignore happy occasions like a marriage. Marriages that are made under His guidance and in accord with His teachings are likely to endure and bring manifold blessings. Society and future generations need His spiritual presence today, perhaps as never before.

Faced With an Embarrassment (vv. 3-5)

Guests at a wedding in that day and land were expected to refresh themselves by the provisions of the host. When the supply of wine gave out, in the midst of the festivities, the mother of Jesus acquainted Him with the embarrassing situation with a suggestion that He do something to relieve it. In view of all of the circumstances, one cannot justifiably infer that Jesus was partaking of a drink that would intoxicate nor that He was approving that others do so. For Him to have done so would have been out of har-

mony with all that He did or said on other occasions. We quote Robertson again at this point. "The light wines of that time were taken with three parts of water and were about like our tea or coffee in effect." Jesus was here, as always, sensitive to human need in any form.

Water Turned To Wine (vv. 6-8)

"The conscious water saw its God and blushed" is the poet's way of describing what took place. It has been estimated that more than one hundred gallons of water were changed to excellent wine here at Cana. The account of what transpired is told in straight-forward language. The crowd at the wedding, the governor of the feast, the on-looking disciples of Jesus, the mother of our Lord; must have observed what had occurred. The event no doubt was widely known and discussed by this and surrounding communities. John lists it as the first of the many signs in the ministry of Christ.

Typical of Christian Blessings (vv. 9-11)

The last wine proved to be the best wine at the wedding feast. And this is indeed typical of the blessings that come to the devoted follower of Christ. This is in sharp contrast with the follower of the Devil who offers the most attractive inducements at the beginning and to have them becoming least so at the ending. To follow Jesus Christ may involve a Gethsemane and a Cross at the outset but will certainly bring a Resurrection and a Crown at the destination. In addition, there will be a blessed Presence all along the way between. And this is what makes the difference.



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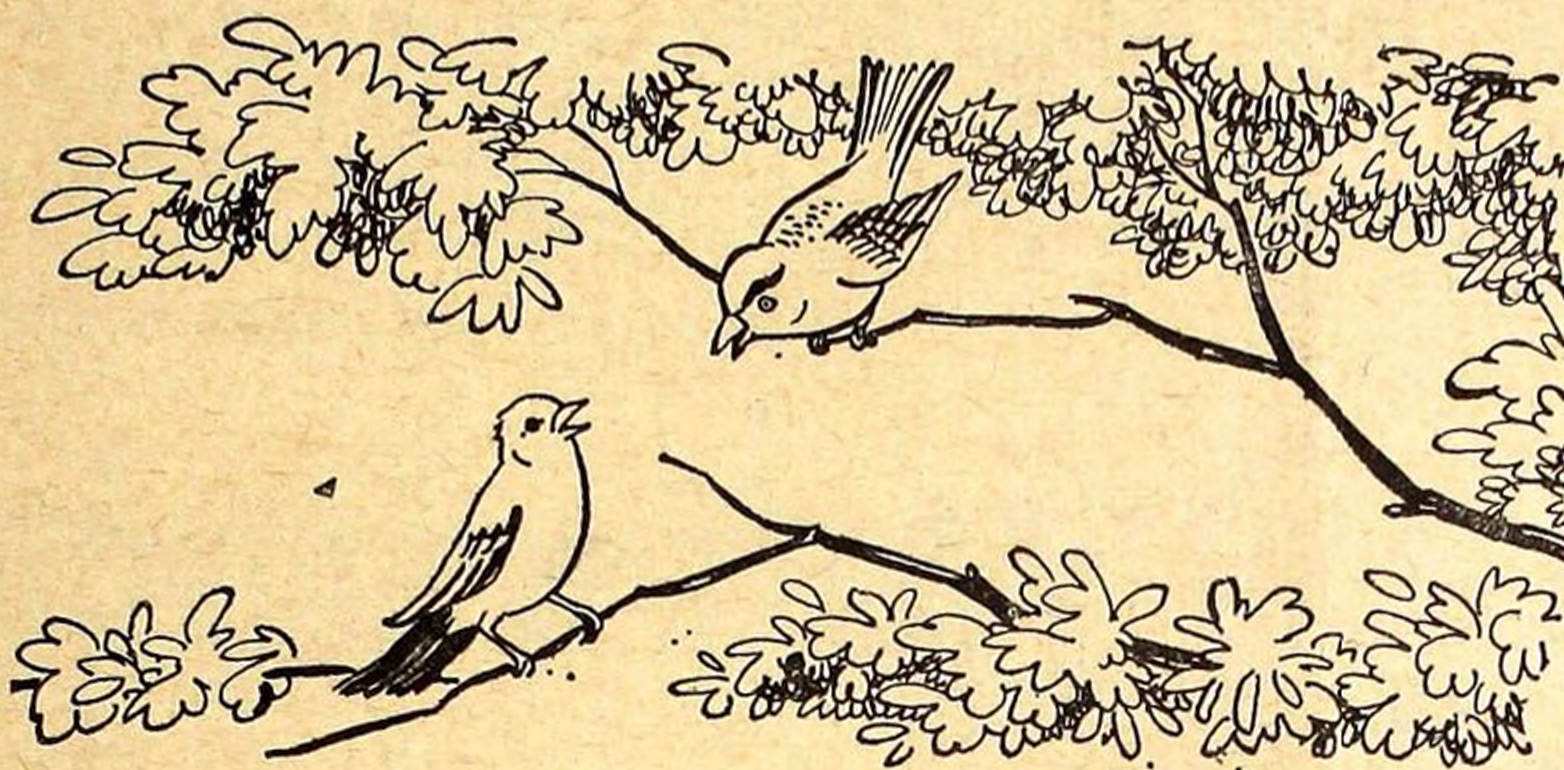
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Our Wondrous World* Birds Find the Way

By Thelma C. Carter

Suppose you were an explorer, living in the long, long ago, and you wished to make a sea voyage. What would you do if the only available maps and charts were crude, with very little information about oceans, islands, and other land areas?

You wouldn't give up if you were really seeking new lands, peoples, and ocean highways. You would use whatever you had at hand, perhaps depending upon nature's wisdom, mainly, the miraculous flight of birds.

Ravens, doves, golden plovers, sea gulls, man-of-war birds, ducks, even beautiful larks have been studied in flight. Their wisely chosen routes have been followed to safe lands.

Columbus used the flight of birds as a

(Sunday School Board Syndicate, all rights reserved)

guide on his voyages to unknown seas and lands, including his voyage when he discovered America.

Noah, during the flood, first used the raven and then the dove to learn of the nearness of land. "He sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him into the ark" Genesis 8:8-9).

Long ago caged birds were taken on shipboard to be released at certain intervals. If land were close by, the birds would fly to the land. If land were distant, the released birds would circle the ship and return to their cages.

History tells us that many islands were settled by natives who placed their canoes in a long file, spaced a long distance apart in such a way that they could see the canoes ahead and behind. Then they would follow cuckoos as the birds flew to other islands, even as far as twenty-five hundred miles away.

Indonesian New Year*

By Elaine Moon

Kartini felt a little hungry when she woke up, but there was no breakfast for her this day. It was the Indonesian fasting month, and she was not allowed to eat, or even to wet her mouth with cool water, until the hot sun went down in the evening.

Kartini was excited, too. Today was the last day of fasting, and tomorrow came the feast of the new year.

The girl jumped quickly off her flat bamboo bed. Soon she was in her pretty cotton blouse and long brown skirt, with red sandals on her feet and silver earrings in her ears.

From the house she could see her father in his rice field. He held the handles of his

wooden plow while a strong bullock pulled it through the muddy earth. When the plow had dug the whole field, Kartini's mother and older sister would scatter the rice seed.

Kartini remembered to take some peanuts to her tiny pet monkey. He was the only one in the family who could have any breakfast. Then she went to the kitchen and said good morning to her mother and grandmother.

Her mother was cooking big plates of food for the party next day. The boys and girls had many jobs to do, too, because the whole fasting month was a holiday from school.

First Kartini went with two of her brothers to the village market to buy fish, coconuts, and vegetables. When she came home, she began shelling peanuts that her brothers brought in from their garden. She put these into a wide stone bowl and crushed them with another small stone. They would be used for peanut sauce to eat with salad.

Kartini's grandmother carried some bowls of food to a table at the front of the house. Later, poor people of the village would come for a share of these good things.

When a train puffed into the station, Kartini walked with her brothers and sisters to meet all their aunts, uncles, and cousins. These visitors had come a long way to attend the new year party and to visit Kartini's grandmother, for Indonesian families visit their parents and other old people at the new year. In baskets the people were carrying gifts.

Kartini was glad she had a painted scarf wrapped as a present for her mother and little bamboo boxes that she had made for her cousins. She knew that tomorrow there would be a new dress for her from her parents.

First, like all the other Indonesian girls and boys, she would kiss her mother and father and tell them how sorry she was for all the naughty things she had done since the last new year.

It was hot in the midday sun. The whole family walked in the shade of the tall, green banana trees which grew in the house gardens until they reached Kartini's cool white house.

Almost everyone slept during the hot afternoon, but Kartini was too excited to sleep. Tonight her father and her uncles would put on their little black hats and go to the mosque. Then tomorrow at noon there would be a party when all the family would eat together.

At night in the village there would be a puppet show, presenting plays of long ago. There would be music, too, bright lanterns, and dancers dressed in gay colors with gold and silver hangings and with masks over their faces.

When the new year celebration was over, Kartini would go back to school. She would start her lessons at seven o'clock in the morning before the day became too hot. At one o'clock she would leave for home again. Then she would have to wait a whole year before another new year party.

Laughs

An old Southerner, being questioned by the census taker, having trouble remembering the birthdates of all his grandchildren, asked his wife when one of the girls was born. "Well, I know she was born in 'tater time," his wife said thoughtfully, "but I'm blessed if I can remember if it was diggin' or plantin' time."

A salt water fisherman caught a very small fish, took him off the hook and promptly threw him back into the sea. But instead of swimming away, the fish remained by the side of the boat.

"Gracias, amigo," he called, politely.

"Well, well," the fisherman exclaimed, "What do you know about that. You're a linguist."

"I am not," snorted the fish, indignantly. "I'm a Spanish mackerel."—E. C. Harville

The How Of New Work

One of the greatest difficulties that we Baptists face with reference to starting new work (C. C. Warren's definition of a mission is: "A mission is anywhere one or more members are sent from the local church or churches at regular intervals to preach or teach the word of God.") is in the area of motivation. There are literally thousands of places across our nation that could benefit from the establishment of new work.

Ours is the responsibility of accomplishing the task. Your church could establish a new Sunday school in your community. It might be remembered that for most lasting results, your church should co-operate with associational organizations. In the association there should be an associational missions committee. This committee normally would be composed of the moderator, the missionary, a pastor, a layman, a laywoman, and one representative each from the Sunday school, Brotherhood, Training Union, and Woman's Missionary Union. The function of the associational missions committee is to secure information relative to the needs within

the association, to determine the places where new work should be started, and to give leadership in establishing missions or churches.

The group within your church that will cooperate with the associational organization is the church missions committee. This committee may be composed of a chairman, the pastor and representative of the various church organizations, as needed.

The church missions committee will then work with the associational missions committee in locating areas where new work is needed.

The following steps are suggested:

1. The first step is to locate a place where a Sunday school is needed.
2. The church should vote to sponsor the Sunday school.
3. A census of the area to be served should be taken.
4. The church missions committee is responsible for selecting the place in the neighborhood in which to meet.
5. Workers for the new Sunday school should be enlisted and trained.
6. Order the needed material from the Baptist Sunday School Board. The Sunday School Board will provide free literature for the first quarter, and twenty-five free hymnals.
7. The climax will come when the first meeting is held and the organization set into motion.

It is the responsibility of the sponsoring church to guide and develop the work of the new Sunday school as rapidly as possible.



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